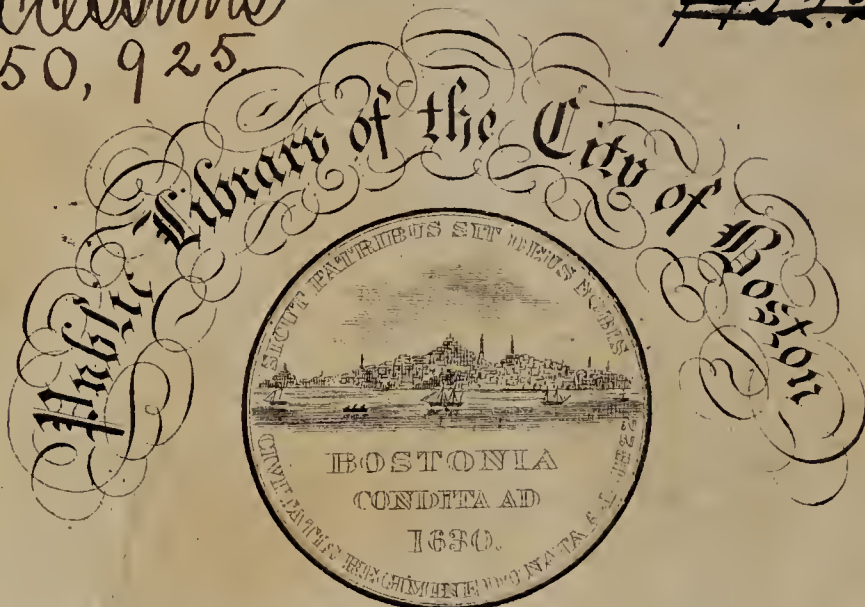


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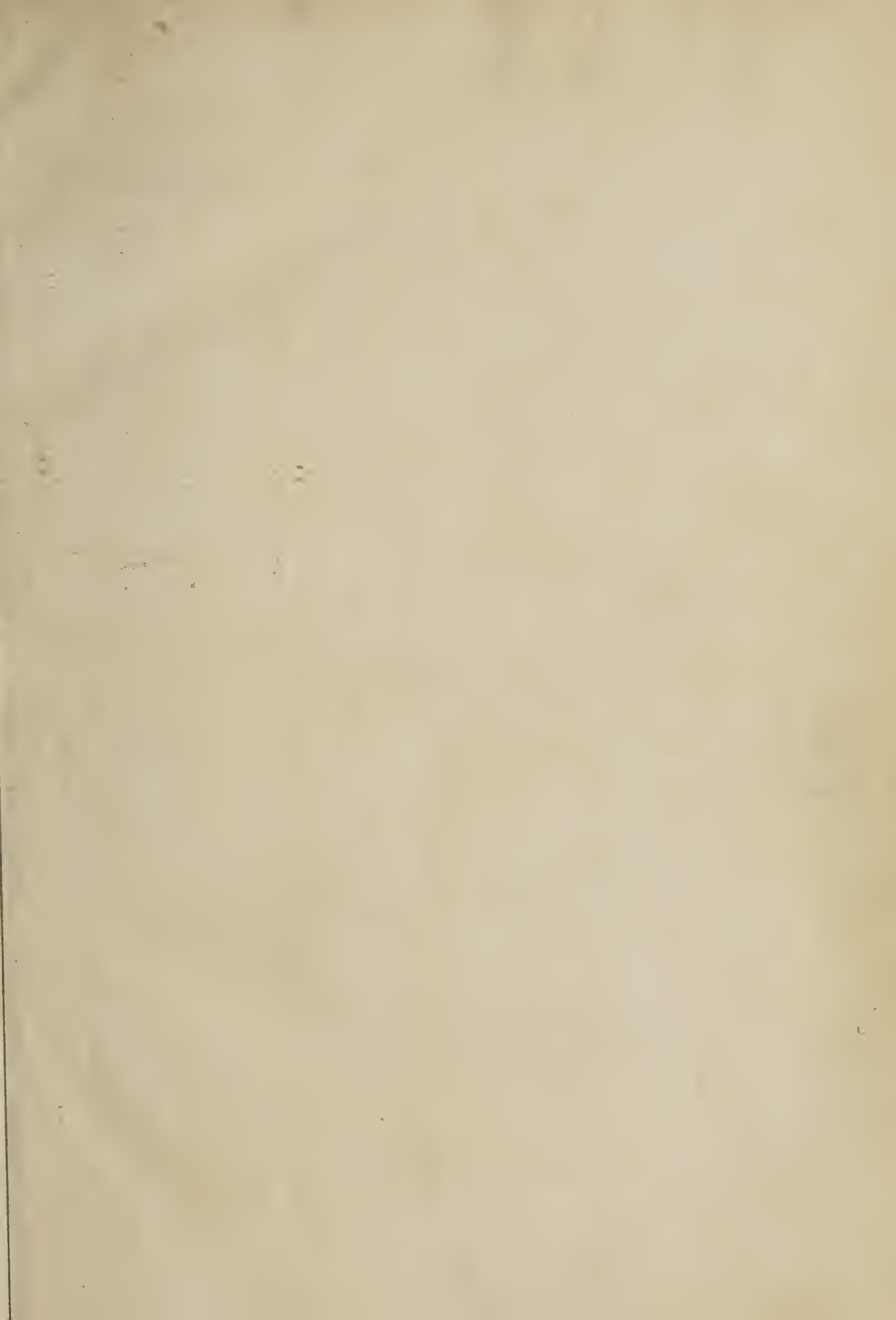
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MAINTENANCE
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¶ This treatise concernynge the cryptful
 saynges of Dauid the kynge & prophete in
 the seuen penytencyall psalmes. Deuyded
 in seuen sermons was made and compyled
 by the ryght reuerente fader in god Johan
 fyllher doctoure of dyuynyte & bysshop of
 Rochester at the exortacyō and sterynge of
 the moost excellēt princeſſe Margarete cōū
 tesse of Rychemout and Derby / & moder to
 our sonerayne lord kynge Henry the. vii.

¶ Here begynneth the prologue.

Whan I aduerte in my remembraunce þ̄ fruytfull and noble translacons compyled & translated in tyme past by many famous and excellent doctours grounded on scripture by hye auctoryte / the whiche syngulerly not themselfe applyed dayly to p̄nouce þ̄ wordes of our blyssed saupour Ihesu and of many prophetes & prudent ecelesiastycal doctours whose myndes with þ̄ grace of þ̄ holy ghoost was spyritually enlumyned / but also the sayd doctours them endeuoyzed w̄ dplygēt labour to put in memorye by wrytynge þ̄ sayd sermons to the grete vtylyte and helth of the reders & herers of the same / the whiche premys by me inwardly cōsydered for as moche as I of late before the moost excellēt pryncesse Margarete countesse of Rychemoūt & Derby & moder vnto our souerayne lord kynge Henry the seuenth / publysshed þ̄ sayenges of the holy kynge & prophete Dauid of þ̄. vii. penytencyal psalmes in the whiche my sayd good & synguler lady moche delyted / at whose hygh cōmāndemēt & gracypous exhortacyon I haue put þ̄ sayd sermons in wrytynge for to be impresled / that all þ̄ persones þ̄ ententfely rede or here them may be styred the better to trace þ̄ way of eternall saluacyō in safely to beholde with Joy inestimable þ̄ glorious Trynyte who prelerne ghostly and bodyly my foresayd lady and our redoubted souerayne lord her sone with all his noble progeny / and that the intellygentes of the sayd sermons may be gladder in the path of ryght wysnes dayle to perseuer.

¶ Here endeth the prologue.

Domine ne in furore.

57 John Forsors



Hendes this daye I shall not declare vnto you ony parte of the epystle or gospel whiche perauenture you doe abyde for to here

at this tyme. But at the desyre and instance of them (whome I may not cōtrary in ony thynge whiche is bothe accordynge to my duty & also to theyr

soules helth) I haue taken vpon me shortly to declare the fyrst penitencyal psalme wherin I beseeche almyghty god for his grete mercy and pyte soo to helpe me this daye by his grace that whatsoeuer I shal say may fyrst be to his pleasure to the profyte of myn owne wretched soule / and also for the holosome comforte to all synners whiche be repentaūt for theyr synnes and hath tourned themselves with all theyr hole herte and mynde vnto god the waye of wyckednesse and synne vtterly forsakē. But or we go to the declaracyon of this psalme it shal be profitable and conuenient to shewe who dyde wyte this psalme / for what occasyon he wrote it / and what fruyte profyte / and helpe he obteyned by the same. Dauid the sone of Jesse a man syngulerly chosen of almyghty god and endued with many grete benefytes / afterwarde he synned full greuously agaynst god and his lawe / and for the occasyon of his grete offence he made this holy

vii. psal.

aa. ii.

psalme/and therby gate forgyuenesse of his synnes. Be
holde / take hede who he was / of what stocke he came
that made this holy psalme / for what occasyon he made
it / and what profyte he obteyned by the same. But these
thynges shall be more openly declared / that eche one of
you may knowe how grete a synner this prophete was
and also the gretenesse of his synne / that we by y^e exam-
ple of hym warned / instructe / and monysshed / despayre
not in ony condycyon / but with true penaunce let vs aske
of our blyssed lord god mercy & forgyuenesse. We shall
perceyue and knowe the gretenes of his synne so moche
the better and sooner / yf his grete unkyndenesse shewed
ayenst god almyghty that was so benefycyall vnto hym
be made open and knowen to vs. ¶ Jesse the fader of
Dauid had seuen sones / Dauid was y^e yongest of them
all / leest in personage / leest set by / and kepte his faders
shepe. Notwithstandynge the goodnesse of almyghty
god onely dyde electe and chose hym / all his brethzen re-
gecte and set aparte. And than comaunded Samuell the
bysshop and prophete to anoynt hym kynge of Israhell.
Was not this a grete kyndnes of almyghty god shewed
vnto suche a maner byle persone set to the offyce of ke-
pyng beestes that he of his goodnesse wolde calle from
so byle an offyce / sette hym by his commaundement as
kynge and heed of all his people. But lette vs se what
dyde he more for hym. Kynge Saul in to whome after
the brekynge of the commaundement of almyghty god
entred a wycked spiryte / the whiche troubled and vexed
hym sore. And whan that he made serche all aboute for
to haue a cunnynge and a melodious harper / by whose
swete sounde whan that he sholde stryke vpon his har-
pe / the woodnesse of the foresayd wycked spryte sholde

be mytygate and swaged / none suche coude be founde
but this same Dauid / whiche by a specyall gyfte of al-
myghty god coude playe well and nobly vpon the harpe
At any tyme whan the wycked spyryte vexed and trou-
bled kynge Saul / Dauid sholde come before hym. And
as ofte as he played vpon his harpe / bothe Saul was re-
fresshed and comforted / and the wycked spyryte depar-
ted and troubled hym noo more for that tyme. Was not
this a grete benefyte of god gyuen to Dauid. And besy-
de this whan Israhell sholde make batayle agaynst the
phyllystees / one of theyr nacyon amonge them a meruay-
lous stronge man as grete as a gyaunt / strenghted and
cladde on euery feture with sure and stronge armure / he
called all Israhell to fyght with hym man for man vnder
this condycyon / that yf ony Israhelyte coude bayne
quyſſe hym in batayle / all þe multytude of the philistees
sholde be subgette to Israhell / and contrary wyse / yf he
gate the vyctory / all Israhell in lyke condycyon sholde be
subiugate & thrall vnto the phyllystees. No man amon-
ge all the grete multytude of Israhelytees had audacyte
or boldnes with this monstrous creature this phyllyste
to make batayle / saue onely this lytell persone Dauid /
To whome almyghty god gaue soo grete boldnesse (all
thoughe he was but lytell in personage and stature) ne-
uertheles he in no condycyon fered to fyght and make ba-
tayle with this grete and myghty gyaunte. At the laste
thoughe it were incredyble to euery man that Dauid
sholde haue the vyctory / he armed hymselfe with the ar-
mure of kynge Saul. But as a man not custumed to we-
re harneys / he was than more vnwyldy to do ony fayte
of armes than he was before / and coude not vse at lybers-
te ony membre of his body. Therfore soone he strypped

hym of that aray / & naked without ony maner of wepen
erthly to defende hys selfe saue onely with his staffe slyn-
ge and a stone / wente forth to fyght with this grete gy-
aunte. And as this phylpste came to hymwarde with a
cruell and a blasphemous countenaunce / he hytte hym at
one cast with a stone on the foreheed and so ouerthrewe
hym / and shortly drewe nyghe hym and with the swer-
de of the same defourmed creature he stroke of his heed.
O meruayllous god by whose onely power this weyke
and lytell persone Dauid vnarmed obteyned the grete
and meruayllous vyctory of so proude an enemye. But
what of this / the benefytes whiche almyghty god dyde
for hym be innumerable and impossyble for me now to
shewe them all. He defended hym agaynst the enuyous
myndes of his brethren / he defended hym from y daun-
gers and perylles of the two cruell beestes / the lyon and
the bere / he saued hym harmelesse from the enuyous per-
secucions of kynge Saul / more ouer agaynst the hatred
of the phylpstees. And at y last whan kynge Saul was
deed he made hym kynge of Israhel. By these grete and
manysolde gyftes we may vnderstande how moche Da-
uid ought to humple hymselfe vnto almyghty god and
how moche he was bounden to hym. And how vngentyl-
tyll he ought to be reputed and taken / yf he sholde not
serue his lord and maker with all his hole mynde and
true herte. Ferthermore after he was made kynge lyued
in peas and ease / and hadde many wyues / not content
with them / set aparte the goodnes and gentylnes of al-
myghty god / he toke to hym an other mannes wyfe / and
with her comytted adulterye / contrary to goddes lawe.
This woman was the wyfe to his true knyghte called
Arye whiche at that tyme was in the kynges warres

as a valyaūt knyght. Dauid than ferynge that his gre-
uouse offence of aduoutrye sholde be openly known/
sente for Urie/trustyng verryly at his comynge that he
wolde resorte vnto his wyfe/ but fermely he denyed it/
and wolde not come at his sendynge for. Than Dauid
seyng that founde the meanes by his lettres sente vnto
Joab the chiefe capytayn of his hoost that the sayd Urie
sholde be sette in the forme of the batayle / and
so for to be slayne/whiche accordynge to his desyre was
done / and this good knyght Urie there suffred deathe.
Beholde the accumulacyon and hepyng of synne vpon
synne/ he was not satysfied with the grete offence of ad-
uoutrye done ayenst almyghty god/ but shortly after com-
mytted manslaughter. Auoutry in any persone is to be
abhorred/and it is moze to be abhorred yf manslaughter
be Joyned to it/and namely the sleynge of soo clene and
soo holy a man to whome he was soo grete beholden
for his trouthe and laboures whiche he toke in his war-
res and besynes. Now moze ouer how many grete bene-
fytes hadde he before this of almyghty god/wherby he
myght not of very ryght bryke the leest of his commaun-
dementes without grete unkyndenesse/ he neuerthelesse
wolde not lette to commytte these abhominable synnes
auoutry and manslaughter/and a longe season laye and
was accustomed in them. But yet lette vs call vnto our
myndes how mercyfull almyghty god was vnto hym
for all this. Our blyssed lord almyghty god of his In-
fynyte goodnes and mekenes sente a prophete vnto hym
the whiche warned hym of his grete offences. And as
soone as Dauid was in wyll for to knowlege hymselfe
gyltye/and sayd. **Peccavi Domino.** I haue offens-
ded my lord god/anone forthwith all his synnes were

forgyuen. Is not the grete mercy & mekenes of almygh-
ty god gretly to be magnifyed and spoken of that he shew-
ed to Dauid/after so grete benefytes gyuen vnto hym
after his greuous offences and very grete unkyndnesse
soo soone for to gyue hym mercy and forgyuenesse. Yes
truely. Yet notwithstandinge for all this/anone he for-
gate the goodnes of almyghty god & agayn fell to synne
in the synne of pryde/beynge proude of the grete nombre
and multytude of his people ayenst the comaundement
of the lawe of god/wherby all his grete unkyndnesse be-
fore was renewed more and more. What thyng myght
he than trust to haue but onely the punysshment of god
whiche he gretely ferynge was meruaylously penytent
and knowleged hys selfe greuously to haue offended our
lorde god askyng hym mercy / made this psalme with
grete contricyon & sorowe in his soule/wherby agayne
he obteyned forgyuenes. Now ye vnderstande who made
this psalme/what occasyon caused hym to wyte it/&
what proufyte he gate by the same. Whiche of vs now
that were seke in ony parte of his body beyng in Jeos-
pardye of deth/wolde not dilygently serche for a medyc-
yne wherwith he myght be heled/and fyrst make inquy-
sycyon of hym that had the same sekenesse before/wolde
we not also put very trust & hope to haue remedy of our
dyssease by that medycyne wherby lyke maner sekenes &
dysseases were cured before. Syth we now therfore ha-
ue herde tell for a trouthe how gretely seke and dysseased
this prophete Dauid was/not with sekenes of his bo-
dy/but of his soule/& also with what medycyne he was
cured and made hole. Let vs take hede and vse the same
whan we be seke in lyke maner as he was by our syn-
nes shortly to be cured/for he was a synner as we be/

but he dyde holsonne penaunce makynge this holy psalme
wherby he gate forgyuenes & was restored to his soules
helth. We in lyke wyse by ofte sayenge and redynge this
psalme with a contrite herte as he dyde / askynge mercy
shall without doubte purchase and gete of our best and
mercyfull lord god forgyuenesse for our synnes. This
psalme is deuyled in thre partes. In the fyrst the mercy
of god is asked. In the seconde reasons be made wherby
the goodnes of god sholde be moued to mercy. And in y
thyrde is grete gladnes shewed for the vndoubtefull ob
teynynge of forgyuenesse. All though almyghty god in
his selfe and of his eternall beyng & nature is without
mutabylte or chaunge / yet dyuerse affectes be gyuen to
hy in maner as be in man / as it myght be thought / som
tyme wroth / & somtyme mercyfull / in case he myght be
chaunged fro wroth in to mekenes / but notwithstandinge
as saynt James sayth. **A**pud deū nulla tran
mutatio est neq̃ vicissitudinis obumbratio
God is without mutabylte or chaunge / he is alway one
for as we se the beme that cometh from the sonne alway
one in it selfe hurteth and greueth the eye that is not cle
ne and perfyte / and comforteth the eye whiche is pure
without ony chaunge of his operacyon. So almyghty
god is called greuous vnto a synner infecte with y mas
lyce of synne / and meke and gentyll vnto the ryght wyse
man that is purged from synne / this is done without
mutabylte in god. Truly as long as a creature cōtyn
nueth in y wretchednes of synne / so long shall he thyn
ke that god is wroth with hym / lyke as the eye whyles
it is soze / so long shall the sonne beme be greuous and
noysome to it / and neuer comfortable tyll the sekenes &
dysease be done away. Therefore Dauid consyderynge

in hymselfe how greuously he had offended almyghty
god/ & that man may bere & suffre his punysshement ma
keth his prayer that he vouchesaue neyther to punyssh
hym eternally by y paynes of hell/ neyther correcte hym
by the paynes of purgatory/ but to be meke & mercyfull
to hym. Thre maner wayes almyghty god deleteth with
synners after thre diuers kyndes that be of them. Some
maner of synners there be that contynue in theyr wret
chednesse tyll they dye/ & those almyghty god punyssheth
in the eternall paynes of hell/ the mynystres of those pay
nes be the deuylles. Some maner of synners there be
somwhat befoze theyr deth hath begon to be penytent &
amende theyr lyfe/ & these almyghty god punyssheth in y
paynes of purgatory whiche haue an ende/ & they be my
nystred by his aungelles. Thyrdly some there be whiche
by grace in this lyfe hath so punysshed themselves by pe
naunce for theyr offences/ that they haue made a sufficient
recompence for them. And these almyghty god dooth ac
cepte by his infynyte mercy. Therfoze this pphete sayth

Dñe ne in furore tuo arguas me: neq; i ira
tua corripias me. **M**iserere mei dñe qm in
firmus sum. Good lorde correcte me not in the euer
lastynge payne of hell/ neyther punyssh me in y paynes
of purgatory/ haue mercy on me good lorde/ for I am fe
ble & weyke. Of a trouthe euery man & woman shall stan
de befoze the trone of almyghty god at the daye of Iuge
ment/ & at that tyme suche as neuer wold be penytent for
theyr offences in this lyf shal be punysshed very sharply
and greuously in the eternall paynes of hell & with this
moost sharpe & greuous worde spoken of almyghty god.

Ite maledicti i igne eternu. So ye cursed peo
ple in to the eternall fyre. They shall go awaye from his

face whose beaute can not be expressed/wheron the aun
gelles desyreth to loke and to beholde it. And also they
shall departe with his curse/not in to a place of ony plea
sure but of all dyspleasure & greuousnes. Whether/trus
ly in to the fyre that neuer shall haue ende. For it shall be
euerlastynge. **I**n ignē eternum. Where also shall
be noo frendshyp that is comfortable/but on euery syde
the horryble & ferefull syght of deuylls. Almyghty god
sayth. **P**reparatus est diabolo & angelis eius.
That fyre is prepared for the deuyll and his aungelles.
Take hede with what paynfulnesse and bytternes they
shall be reproued/forfaken and punysshed/whiche shall
be tourmented in that fyre. Therfore our prophete Da
uid asketh of almyghty god to be delyuered from that
euerlastynge payne. **D**omine ne in furore tuo
arguas me. In the euerlastynge punysshement al
myghty god shall be soo greuous and intretable that yf
all the aungelles and all the hole courte of heuen sholde
praye for synners beyng in those paynes of helle/they
sholde not be herde. Notwithstandynge he deleth more
mekely with the soules that be punysshed in the paynes
of purgatory/for the whiche he heareth y prayers of good
people. Elles as it is wyrtē in scrypture. **A**nani
ellet & in vtile p defūctis exorare vt a pctis
soluant. It were vayne and vnprofytable to praye for
them that be deed to thentent they may be delyuered fro
the paynes deserued for synne. It is wout doubte y god
accepteth y prayers/sacrefyces/& other good werkes of
fred to hym for y soules in purgatory wherby they may
be the sooner delyuered fro payne. Of a trouth in y place
is so grete acerbite of paynes y no dyfference is byt wene

the paynes of hell and them / but onely eternyte / the paynes of hell be eternall / and the paynes of purgatoꝝ haue an ende / therfoꝛe almyghty god dooth punyſſhe ſynners very ſharply in theſe paynes all though they haue an ende. And bycauſe of that our prophete prayeth ſayenge **N**eqꝫ in ira tua corripias me. Correcte me not good lord in the paynes of purgatoꝝ. The mercy of god is grete vpon ſynners whiche wyll tourne them to hym by forſakynge theyꝝ ſynnes / that where as they haue deſerued eternall paynes / they may chaūge and mytygate them in to tempoꝛall paynes in this lyfe by penaūce / and after they be deed to make full ſatyſſaccōn in purgatoꝝ. But ſyth theſe paynes be ſo greuous as no tonge can tel yet the mercy of god is ſo grete that yf they wyll in this lyfe they may punyſſhe themſelfe foꝛ theyꝝ offence ayenſt almyghty god / & he accepteth your owne punyſſhement done here (yf it be ſuffycyent) ſoo mercyfull that anone whan theyꝝ ſoules ben departed from the bodyes / they ſhall neyther be caſt in to hell neyther in to the paynes of purgatoꝝ / but without ony lette to be in the gloꝛyous place of heuen. Our prophete therfoꝛe ferynge to offende almyghty god / ſyth that afoꝛe tyme he was ouercomen by his owne voluptuousneſſe / now moche moze he dꝛeth deth leſt he ſayle & be faynt in hymſelfe foꝛ fere of the bytternes of theſe paynes / wherfoꝛe he ſayth. **M**iſerere mei dñe quoniā infirmus ſum. Blyſſed lord haue mercy on me foꝛ of my ſelfe I haue no ſtrengthe / lyke as he myght ſaye. I was feble and faynte in reſyſtyng myn owne pleaſure / and moche moze feble I ſhall be to ſuffre thoſe gret paynes / foꝛ this cauſe good lord neyther punyſſhe me eternally in hell / neyther correcte me in the paynes of purgatoꝝ / but accepte my penaunce whiche

my weykenes may suffre now in this lyfe. Blyssed lorde
thou arte alwaye good and mayst hurte noo man with-
out he hymselfe be in the blame / not by thyn owne faute
For where as the sonne beme is cōfortable to the eye that
is clene and hole / and greuous to the eye whiche is soze
and watry / there is no blame in y sonne but onely in the
sekenes that is in the eye. So where that almyghty god
rewardeth some with Joy & some with payne / no blame
is in god / but onely in y synner whiche is so soze infecte
with synne y almyghty god can do no lesse but punyssh
hym as longe as he cōtynueth in that synne / all though
almyghty god in hymselfe can not be but all good. This
holy prophete therfore prayeth that he may be made hole
of his greuous sekenes whiche is synne / sayenge. **S a**
na me Domine. Good lorde make me hole. Truely
that creature hath nede for to be made hole whiche is so
soze bered with greuous sekenes that vtterly can fynde
noo reste in ony parte of his body / where also not onely
the membres whiche be stronge fele trouble and payne
but as well they that be feble be troubled in lyke maner
It is y properte of synne to infecte ony creature in that
maner wyse. For as ysaye the prophete sayth. **Oz im**
pij quasi mare feruens quod quiescere non
potest. The herte of a synfull persone is lyke vnto the
troublouse see whiche neuer hath the reste. What thyng
may be thought moze troublouse and moze vnquyete
than is the see whan that it rageth. Euen in lyke wyse
is the herte of a synnefull person. **S**aynt Ambrose
asketh this questyon as thus. What payne is moze gre-
uouse than is the wounde of a mannes conscience in-
wardly / it troubleth / it bereth / it pryketh / it tereth / and
also it crucifyeth the mynde / and it stereth vpsodowne

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in

the memory/it cōfōūbeth the reason/it croketh the wyll
and enquyeteth the soule. Therfore our prophete addeth
in his prayer. **Q**uoniam conturbata sunt om
nia ossa mea/ & aīna mea turbata est valde
Lorde make me hole/ for all the partes of my body be w
out reste/ and my soule is sore troubled/ wherof cometh
this grete trouble but onely of synne / whiche tourneth
awaye the face of god from synners. ¶ We rede in scryp
ture that on a tyme the see was very troublous/ whyles
our sauyour Ihesu cryst ones slepte in a shyppe all the
see was moued and stered with stormye tempestes/ but
anone as he opened his eyen with one worde it was swa
ged and at rest/ whiche trouble and vnquyetnesse of the
see sygnifyeth y trouble of y soule whan almyghty god
tourneth away his face from the synner/ for it is wyten
in an other place. **A**uertente te faciem tuā tur
babitur. Whan thou good lorde tournest away thy
face all thynges shall be troubled. Therfore y becrayon
of the soule shall not be mytygate & done away vnto the
tyme our mercyfull lorde god tourne hys selfe vnto y syn
ner. Our lord shall tourne hymselfe as soone as y synner
wyll be conuerted from his synfull lyfe. He promysed so
to do by his prophete zachary/ sayenge. **Q**uertimini
ad me & ego zuertar ad vos. Be ye turned to
me and I shall be turned vnto you. O blyssed lorde how
redy is thy mercy to synners whiche wyll tourne them to
the by doyng peñaūce/ that thou wolde vouchesaufe to
promyse thys selfe to be tourned to them as soone as they
shall tourne themselfe vnto the. Therfore our prophete
sayth to the. **S**ed tu dñe vsq̃quo. Good lord why
tarest thou so longe/ as he myght saye. Thou knowest

my tribulacion & now I am tourned to the/why suffrest
me so longe to be vexed with this trouble/cōmaūde the
wyndes/swage y tempestes/delyuer my soule frō these
stormes/for yf thy mekenes be tourned & loke vpon me
all the membris of my body & also my soule shall be in
rest and peas. **Q**uertere ergo domine & eripe
aiam meā. Therfore good lord be thou tourned vns
to me and delyuer my soule from this trybulacyon wher
with it is troubled by the reason of my synne. Delyuer
my soule/make it hole from the sekens of synne by the
medycyne of penaūce /delyuer it from y bytter paynes
of purgatory/delyuer it also from the eternall punyshe
ment whiche shall be excercysed in hell. This holy pro
phete mekely prayeth almyghty god for to be delyuered
from all these paynes/he sayth. **S**aluum me fac.
Good lord saue me from all these outragious paynes.
All this whyle it hath ben spoken to you of this holy
prophetes petycyon. Now foloweth the reasons whiche
he made / wherby almyghty god must nedes be moued
to graunte his petycyon. The fyrste reason is taken of
the mercy of god. But what shall we saye of this/is al
myghty god vnrmeke and vnumercyfull. Nay verily. It
is wyrtē by the prophete. **M**isericors et misera
tor dominus/ patiens et multū misericors.
Our lord is bothe mercyfull inwarde and also the doer
of mercy outwarde/pacient/ and alwaye mercyfull. He
therfore hath mercy and pyte vpon wretched synners/
and is also moche mercyfull/& he that is moche mercy
full must nedes excercyse his mercy in dede. But vpon
whome. Upon ryghtwylse people. What nedeth that/
syth in them is no wretchednesse /for why they be with
out synne/whiche onely is wretchednes. Therfore to be

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mercyfull & excercyse mercy in dede is necessary to syn-
ners. The ryche man oweth of dutye to doo his mercy
vpon the pooze creature. And the physycyen vpon the
seke. So almyghty god must doo his dede of mercy vnto
synners. It is wyrtten in the gospel. **Nō hīs qui
sani sūt opus est medico sed q̄ male se habēt.**
They that be hole nedeth no physycyen/ but a physycyen
is nedefull vnto them that be seke. The myserable syn-
ners whiche be thraſte downe by the moost myserable
ſekenes of synne haue grete nede of a medycyne to make
them hole. what is that? Truly the mercy of almyghty
god/ for the poozer that a man be the more nede he hath
to the ryche man/ and the more seke that a man is the bet-
ter medycyne he hath nede of. Synners therfore whiche
be in so grete and myserable nede of helpe haue mo-
che nede of the grete mercy of almyghty god. For ȳ whiche
ſaynt Poule ſheweth the largenes of grace was gy-
uen for the gretenes of synne. **Ubi abundauit De-
lictū: ſup̄abundauit et gratia.** where as synne
was aboūdaunt/ grace was ſuperaboundaunt. But al-
myghty god wyl neuer haue mercy on them that forſake
his grace & tourne themſelfe away from hym but yf they
wyl be turned agayne to hym by penaūce. For without
doubte he is mercyful & wyl excercyſe his mercy in dede
vpon them that wyl tourne to hym by penaunce. For it
is wyrtten in eccleſiaſtico. **Qm̄ magna mia dñi &
ppiciatio illius ſuertētibus ad ſe.** How grete
is the mercy & mercyfull doyng of god to thoſe that wyl
turne them to h̄y. Dauid therfore after he had ſynned &
turned hymſelfe by penaūce vnto god asketh this petys-
cyon/ that our lorde of his goodnes wolde vouchesaufe

to be tourned agayn to hym/delyuerynge his soule from
all peryls/he fortesfyeth his reason by his mercy sayenge
Propter misericordiā tuā. Good lord save me
for thy grete mercy. Not onely he legeth his mercy to
bynde his reason/but also his wysdome/for bycause he
is his creature and of his operacyon/therfore god of his
wysdome sholde not suffre hym to peryshe. It sholde
seme that he was create of god but in vayne and for no
thyng/without he myght come to the ende that he was
made for/he was brought forth in to this worlde by his
creacyon/to thentent he sholde knowe god/& that know
lege had sholde loue hym / and in that loue he sholde al
waye bere god in his remembraunce/and neuer sease in
gyuyng thanks to hym for his innumerable benefytes
But these thynges can not be done in purgatozve/and
moche lesse in hell / for in purgatozve is so grete sorowe
for the innumerable paynes/that the soules there may
scante haue remembraunce of ony thyng elles saue on
those paynes. Syth it is so þ the sorowes of this worlde
more vehemently occupyeth the mynde than dooth the
pleasures/and also the pleasures of this worlde (yf they
be grete and ouer many) wyll not suffre the soule to res
membze it selfe/moche lesse therfore it shall haue ony res
membzaunce abydyng in tourmentes/for cause also the
paynes of purgatozve be moche more than the paynes of
this worlde / who may remembze god as he ought to do
beyng in that paynfull place/therfore þ prophete sayth.

Quonia nō est in morte qui memor sit tui.
No creature beyng in purgatozve may haue the in res
membzaunce as he sholde. Than syth it is so that in pur
gatozve we can not laude and prayse god how shall we
do yf we be in hell / truely in that terryble place no crea

ture shall neyther loue god/neither laude hym. But al-
waye they shall be enured with contynuall hatred and
blasphemynge/cryenge out vpon almyghty god & de-
pyssynge his holy name. This prophete for this cause ad-
deth sayenge. **In inferno autē quis confitebi-**
tur tibi. Blyssed lord what creature shall honour and
worshyp the in hell. Thyrddly he fortesyeth his reason by
the ryghtwysensse of god on this wyse. God is ryght-
wyse/wherfore he may not of ryght punyshe the wyse for
one and the same cause / an offence ones punysshed it is
no ryght that the same be punysshed agayne. The good-
nesse of almyghty god gyueth vs tyme and space to pu-
nysh the our owne selfe by doyng dewe penaunce for our
trespasses/and that done suffyciently he is content so to
forgyue vs without ony moze punysshement / whiche
saynt Doule wytnesseth sayenge. **Si nos metipos**
dijudicemus nō utiq; dijudicemur. If
we gyue streyght Iugement ayenst our selfe by doyng
dewe penaunce/almyghty god shall neuer after Iuge vs
by his streyght punysshement. The holy prophete shew-
eth what payne & punysshement he vsyth ayenst hym
selfe sayenge. **Laboravi in gemitu meo.** I haue
laboured in my wepyng. The wepyng hertely for syn-
nes is of so grete vertue and strength vnto god that for
one wepyng comynge fro the herte of a synner/our lord
forgyueh his trespasse. **Nā in quacūq; hora pec-**
cator ingemuerit saluus erit. For whan euer a
synner wepeth & wayleth hertely for his synnes/he shall
be saued/wepyng dooth that thyng in y^e soule whiche
rubbyng and fretynge dooth in the yren. Rubbyng tak-
eth awaye ruste and cankyng from the yren. And

wepyng putteth awaye from the soule the infeccyon of synne. The yren with rubbyng anone wyll shyne full bryght. So the soule with wepyng is made fayre and whyte. Wepyng cometh of the very sorowe from the herte / lyke as synne is caused and cometh of the vnlawfull pleasures of the body. Therfore as the vnfayned sorowe of the herte putteth awaye the vnlawfull pleasure of the body. Soo dooth herty wepyng for synne / expell synne / and is a suffycient and Juste recompence for it. But here it is to be noted that the prophete sayd not onely he weped / but also he sayd. **Laboravi in gemitu meo.** I haue laboured in my wepyng / what other thyng is it to labour in wepyng / but as we myght saye / almoost to be made wery with wepyng. Therfore this prophete wayled and weped oftentymes for his synnes / in so moche he thought in hymselfe for the grete labours in his wepynges almoost for to haue ben ouercomen / to thentent he myght dewly and suffyciently punyshe his body in this lyfe. Also he weped not onely / but also very sore and pytefully / for bycause he myght washe euery synne in hym with his bytter teeres. In lyke wyse as we se by rusty and cankred pottes whan they shall be made clene / fyrst they rubbe awaye the ruste and after that washe it with water. So dyde this holy prophete / fyrst by his wepyng scoured and made full clene his soule from the rustynesse and cankryng of his foule synne / and after washed it with his wepyng teeres. He made his promyse not onely ones or twyse so to do / but also euery nyght to wepe and wayle / he sayth. **Lauabo per singulas noctes lectum meum lachrimis meis.** I shall euery nyght washe my bedde with my wepyng teeres. And by this sayd

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bedde is vnderstande the fylthy voluptuousnes of the bo-
dy wherin the synner waltereth and wzapeth hymselfe
lyke as a sowe waloweth in the stynkyng goze pytte or
in the puddell. If thou wylte vnderstande by the nygh-
tes the derkenes of synnes / than it is all one to washe e-
uery nyght thy bedde and to wepe and wayle the pleas-
sure of thy body by the sorowfull remembraunce of all
thy synnes one after an other. It foloweth agayne in the
same. **S**tratum meū rigabo. I shall washe my
bedde. By this bedde is vnderstande the hepe and mul-
titude of synnes wherin all be heped and gadred togy-
der vpon a rocke. Than yf euery oblectacyon of synne
shall be done awaye by wepyng teares / it may well be
called a grete shoure or a flode of them wherwith the he-
pe of synnes shall be washed awaye. Fourthly he mak-
eth his reason by the grete power of almyghty god by
this maner. It semeth not so grete a mageste to excercyse
and proue his strength vpon a feble and weyke persone
for than it sholde be as Job sayth. **C**ontra foliū qd
vento rapitur potentiam ostenderet suam.
He sholde shewe and proue his strength ayenst the lefe
that with a lytell wynde is wagged and blowen downe.
It becometh not hym so to do whiche hath all power &
is almyghty / but rather that he defende and saue them
that be impotent and feble / for of them that folyshely
dyde tempte the goodnes of almyghty god / it is wyrtten.
Et saluauit eos propter nomē suū vt notā
faceret potentiam suā. He saued them for his holy
name that his power myght be known. On this wyse
without doubte the power of almyghty god is shewed
to his grete honour and glory. What prayse were it to a

gȝaūt to fyght ayenst a gnatte/or how shold his strength
be knowen all though he haue the better of the gnatte.
Sholde he not be dyspraysed for that byctory. Grete lau
de and prayse is in wylde beestes lackynge reason/that
they wyl forgyue and not venge themselfe vpon other
weyker beestes that knowlegeth theyr feblenes & bowe
downe to them/they absteyne frō theyr cruelte & malyce

Parcere prostratis vult nobilis ira leonis

The lyon is so noble that in his angre he wyl not hurte
the beest that falleth downe and meketh hymselfe vnto
hym. Shall not therfore god to whome is ascrybed all
goodnesse & prayse that may be in ony creature be meke
and gentyll/and shal he not be pacyent and spare weyke
and feble creatures mekynge themselfe and knowynge
theyr owne infyrmyte/yes doubtles/for the more that a
man is endued with þ vertue of strength/the more me
ke and gentyll shal he be. Therfore almyghty god that
is moost myghty of all must nedes be moost gentyll and
meke. The prophete therfore sheweth his feblenes wyl
lynge therby to moue þ goodnes of god to mercy & pyte.

Turbatus est a furore oculus me^s. He sayth
good lord. the eye of my soule is troubled and fered of
thyne infynyte punysshment. In an other place he sayth

Quis nouit potestatem ire tue: aut pre ti
more iram tuā dinumerare. Blyssed lord. who
may knowe the gretnes of thy punysshment/or for fere
dare take vpon hym to mesure it. He therfore consydes
rynge in hymselfe the grete punysshment of almyghty
god/& in maner as he wolde mesure it/perceyueth well
that it is moche. It is no meruayle than though he fere
also quake for fere and alway be in drede of the punyshe

ment of god or euer it fall vpon hym / beholdynge also
with the eye of his soule y^e cruelte of his insynpte payne
(whiche as we sayd before can not be mytygate) how
may he be but sore troubled bothe in soule & body. Ther-
fore with grete fere and drede prostrate before almygh-
ty god he sayth. **Turbatus est a furore oculus
meus.** Good lord the eye of my soule is sore troubled
for fere of thyn euerlastynge punysshement / & not onely
blyssed sauyour I do suffre this / but also I am ofte ouer-
comen of myn enemyes / the flesshe / the worlde / & the des-
uyles / y^e vtterly my strengthes be gone. I am brought
to nought & waxe feble and olde not able of myne owne
seife to stande in theyr handes. **Inueteraui inter
omnes inimicos meos.** I am olde and vnderwyldyng
haue no strength to withstande myn enemyes. The
hole effecte of this fourth reason is this. Syth it is soo
that this prophete is in so grete feblenes & submyttyng
hymselfe al hole to god / he of his grete power may not be
but mercyfull vnto hym. The thyrde parte of this psal-
me is yet behynde wherein the prophete trustynge ver-
ly of forgyuenesse Joyeth in hymselfe with a bolde and
hardy spyryte. The vertue & strength of the grace of god
is meruaylous / that where it ones perseth & entreth in to
the soule of ony creature it maketh hym bolde & to hope
well / in so moche y^e he dare make batayle afresshe ayenst
his enemyes. Take hede & beholde the sodayne chaunge
of this prophete caused by y^e goodnes of god / where but
late he was vexed and troubled with fere and drede / ne-
uertheles now beyng cōforted by the grace of almygh-
ty god / he hath audacyte to despise his enemyes and cō-
maunde them to go awaye fro hym / he sayth. **Disce-
dite a me. oēs q̄ operamini iniquitatē.** All ye that

be the doers of wyckednes. I comaunde you go from me. Truly the doers of wyckednes be they whiche besyeth themselves & be about to cause synnes to be done / lyke as the dampned spyrytes were fyrst / by whose entysement synne entred fyrst in to mannes soule. Of this dysposycyon be the wycked & malycyous deuylles whiche neuer go aboute other thyng but y they may craftely deceyue with theyr fraudes & brynge mennes soules in to the snares of synne. Therfore this prophete sayth vnto them.

Discedite a me oēs q̄ operamini iniquitatē.

Go fro me all ye that be the doers of wyckednes. He sheweth the reason why they ought to go from hym / for by cause he longeth not to them / as longe as he was the seruant of synne / so longe was he vnder y power of sathan and his mynystres. But now syth y by true penaunce he hath tourned hys selfe vnto almyghty god & hath vtterly cast away and forsaken his synnes / he is clene delyuered from the power of the deuylles / but what is the cause of this / it foloweth. **Q**uoniam exaudiuit dñs vocē fletus mei.

For our lord of his goodnes hath herde the voyce of my wepyng. Take hede how gret the vertue is of wepyng teares that whan they be shedde from the herte of a true penytent / anone they ascende in to y hygh trone of almyghty god / and also they be herde in his ere they be not herde onely / but also they be graciously herde the petycyon asked by them is graunted / and taken in to the besome of y hygh mageste of god. And for that cause he sayth.

Quoniam exaudiuit dominus voces fletus mei. Exaudiuit dñs deprecationem meam: dominus orationem meam suscepit. Our lord hath herde the voyce of my wepyng. Our

lorde hath herde my prayer / and also acceptably take bp
my petycyon. Now hcre gyue hede with how grete in
warde Joye this prophete auunceth hymselfe whan he
doubleth and so ofte reherfeth that he is graciously her
de of almyghty god. Truly the Joye that a true peny
tent hath is grete whan he vnderstandeth and knoweth
hymselfe to be at lyberte from the feruylde and daunger
of synne. The prophete is Joyfull and gladde that he is
clene delyuered from the power of his aduersaryes / and
maketh imprecacion ayenst them that they for theyr ma
lyce may be shamed and gretely troubled. Certeynly the
deuylls ought to be ashamed and not vnworthy whan
they so vehemently do ayenst almyghty god theyr ma
ker / they be not ashamed to drawe & enduce vnto theyr
feruylde those persones whiche studyeth gladly to serue
almyghty god / & of this they ought to be more ashamed
that the same persones whiche they thynke verily be sure
ly in theyr possessyon & as creatures forsaken of our lord
god / neuerthelesse as soone as they be penitent and wyl
lynge to forsake theyr synnes / they be vtterly delyuered
from theyr power / and also they dare noo more medell
with them / for the whiche they be sore vexed and trou
bled seyng theyr praye whether they wyl or wyl not
to be taken awaye fro them. Certeynly than they gnaste
with theyr tethe / they wayle / they be full of wrathe and
waxe wood / & that they may ofte be vexed on this wyse
the prophete maketh this imprecacion. **Erubescant
& cōturbētur vehementer oēs inimici mei.**
This imprecacion is good and ryghtwyse / for why grete
honour by it is gyuen to almyghty god / grete helpe and
socour vnto them that be penitent / grete Joye to them
that be ryghtwyse of ouercomynge theyr enemyes / and

meruayllous grete confusyon vnto the deuylles / where
fore the prophete agayne maketh his imprecacyon desy
rynge that synners may be tourned to god / and forsake
theyr synfull lyfe / & by that the deuylles may be more &
more ashamed. **Conuertantur et erubescant.**
Blyssed lorde gyue synners that grace they may be tour
ned to the / to the grete shame & cōfusyon of the deuylles.
Valde velociter. And graunte that it may be done
shortly.



Beati quorum.



a blessed saron



Dhis psalme of a good cōgruence and not
vnworthy is called a penytencyal psalme
bycause penaūce is so dyligently treated
and spoken of in it. Fyrst þe prophete pray
seth them whose synnes be vtterly done
awaye by penaūce. Agayne he sheweth
the wretchednes of those that forsake penaunce. Also he
sheweth thoccasyn & maner of contrycyon / confessyon /
and satysfaccyon / whiche be the thre partes of penaūce.
Fyrst he prayseth gretey the vertue of cōtrycyon / names
ly where as there is a full purpose of confessyon. He tes
cheth also the necessyte of it. He sheweth also the impedym
entes of it / and remedies for the same. He comforteth
and lyfteth vp them that be weyke in soule. He calleth a
gayne those þe out of the ryght waye to come to blysse
and in maner threteth them. He promyseth dampnacion
to them that refuseth penaūce / to them that dooth it for
gyuenes / to them that goo forthwarde and profyte in it
foye. And last he promyseth eternall glozy to those that

be perfyte. This holy prophete gooth shortly on all these in þe same ordres as we haue reherſed to you. It is grete prayſe to them whose ſynnes be done awaye by penaunce to be called blyſſed. And truly there is no thyng elles in this worlde that may ſo ſpedefully cauſe any creature to be blyſſed/as purgynge of ſynne by penaunce. For bodyly helth/fayrneſſe or beaute/ſtrength/agylte or actyue neſſe/honoures/rycheſſe/ & other ſuche pleaſures worldly / rather brynge a man out of the ryght and true waye of beatytude/whiche dayly we may beholde & perceyue in many/that yf they had wanted theſe pleaſures ſholde more dyligently haue holden themſelſe in the path that bryngeth & ledeth vs vnto the blyſſed lyfe. No creature lyueth þe neuer dyde amysſe. For as ſaynt James ſayth.

In multis offendimus omnes. We all haue offended in many cauſes/he that hath offended hath erred and gone out of the ryght waye. And the comynge agayne in to the ryght waye is onely made open & ſhewed to hym by penaunce. Therfore onely they that be penitent are blyſſed/for they and none other take theyr Journey in to the heuenly countre where is very blyſſednes. Now in this lyfe by true ſayth and hope/ and after in very dede. But ſyth penaunce hath thre dyuers partes/that is to ſaye/contrycyon/confellcion/and ſatysfaccyon/the more dyligently that any creature excercyſeth hymſelfe in euerychone of them/the more nere he is vnto the eternall blyſſe / for by thoſe thre lyke as by ſoo many inſtrumtes / we make a perfyte raſynge & clenſynge of the ſoule fro ſynnes. When we be aboute to caſe & do awaye any maner wyrtynge/we fyrſt ſcrape þe paper/& by that caſure or ſcrappynge ſomwhat is taken awaye of the letters/& as a deſormyte of the very perfyte knowlege/that the letters may not be perceyued & dyſcerned but deekly

yf we case it agayne the lettres shal than be vtterly done
away & put out of knowlege / & yf we do so þ̄ thyrde tyme
than shal no thyng of the leest lettre be sene but as clene
as euer it was. So in lyke maner we shall remembre to
be done in our soules for doynge away of our synnes by
the thre partes of penaunce. By þ̄ vertue of cōtrycyon our
synnes be forgyuen / by confessyon they be forgotten / but
by satisfaccyon they be so clene done away þ̄ no sygne or
token remayneth in any condycyon of them / but as clene
as euer we were. All be it after contricyon & confessyon
synne be done away / yet a duty remayneth in the soule þ̄
nedes must be payed & perfourmed by suffrynge payne.
For all though by cōtricyon & cōfessyon þ̄ payne eternall
that we sholde haue suffred be done away / neuertheles
there abydeþ in þ̄ soule a certayne taxacion or duty whi
che without doubte must nedes be cōtent & satysfied eys
ther here in this lyf by tempoꝝal payne or elles after this
lyfe in purgatoꝝy. But where as ony creature haue ma
de due satysfaccyon in this lyfe he neuer after shal suffre
more payne / & also he is clene out of dette & no thyng af
ter that shal euer be claymed of hym / wherfore the pꝛo
phete sayth. **Beati quoz remisse sūt iniquitates**
Blyssed be they whose synnes be forgyuen. Beholde fyrst
the remysseyon of synne by contricyon. **Et quoz tecta**
sunt peccata. Blyssed be they whose synnes be hydde
and put out of knowlege / whiche is done by confessyon.
Beatus vir cui nō imputauit dñs peccatū
Blyssed is he to whome our lord hath not imputed or
layd ony synne to his charge. Beholde þ̄ thyrde tyme the
hole & perfyte doynge away of syne by satysfaccōn. Ma
ny there be þ̄ wayle & be contryte & also confesse theyꝝ syn
nes / but scante one amonge a thousande can be fouded
by. psal. cc. ij.

dooth de we satysfaccyon. Therfore where as before the
prophete shewed in þe plure l nombre sygnifyenge that
many were blyssed whose synnes be forgyuen couered
and put out of knowlege / now he speketh in the syngus
ler nombre sygnifyenge that fewe be whiche doo de we
satysfaccyon. **Beatus vir cui non imputauit
dominus peccatum.** Blyssed is that creature vnto
whome our lord hath imputed noo synne. The mercy
and goodnes of almyghty god shewed vpon synners is
meruayllous grete whiche the more that they call vnto
theyr owne mynde and expresse theyr owne trespasses / so
moche the more he forgeteth & putteth them out of his
mynde / & the more dilygently they shewe them without
glose or decepte to thentent they may be openly known
by confessyon þe more besyly he couereth & putteth them
out of knowlege & last / the more þe they thynke & ascrybe
theyr offences to theyr owne grete vnkynednes punysshyn
ge themself for theyr errours / so moche lesse he layeth on
trespasse to theyr charge / but vtterly he taketh awaye
theyr synne & leueth no thyng of it behynde. We be shew
wed & warned that it is not onely ynough to be cōtryte &
confessed for our offences but also we must be besy in doo
ynge good werkes to make satysfaccyon for them. For yf
we be neglygente in this thynde parte of penaunce whiche
is satysfaccyon. It is to be fered lest in vs be some maner
prey gyle or faute / wherby we be deceyued / lyke as we
se. If a tree hath brought forth budde & floures & after
that byngeth forth no fruyte / we thynke verily þe some
defaute is within the tree whiche is cause therof. Euen
so in mannes soule whiche fyrst hath brought forth the
budde of contrycyon / and after the floure / confessyon yf
at the laste it byngeth not forth the good werkes of satys

faccyon it is to be dꝛad leest ony pꝛeuy gyle oꝛ decepte res
mayne styll in the soule / that is to saye it is not very con
tryte and truly confessed / there lacketh very cōtrycyon &
true confessyon. That persone whiche hath all thze par
tes of penaūce / contricyon / confessyon / and satysfaccyon
is neuer begyled / but doubtles he gooth in ȳ ryght path
that ledeth the waye vnto euerlastyng blysse / therfore
the prophete addethe sayenge. **Nec est in spiritu
eius Dolus.** He that hath done his duty and constray
ned hymselfe so besyly and many tymes to make satys
faccyon foꝛ his offences that our lord in ony condycyon
shall impute no trespasse oꝛ faute vnto hym / truly in his
soule is no decepte noꝛ gyle other of vntrue contricyon
oꝛ fayned confessyon. In this lyfe contricyon may soone
be had by the grace of god with a lytell sorowe. Also the
sacrament of absolucyon is a grete helpe vnto them that
hath made theyꝝ hole confessyon. For it is sayd of almygh
ty god to them that hath power foꝛ to here confessyon.

Quorū remiseritis pctā remittuntur eis.

The iniuncyon of a good dede in the waye of satysfac
cyon of a mannes owne ghostly fader hath grete vertue
but yf it be taken with a good wyll / it is of moche moze
effycacy and strength / foꝛ it is wyten. **Melior ē obe
dientia q̄ stultorum victime.** Obedyence is bet
ter than folysshe sacrefyce. Now yf we refuse and take
noo hede to that thyng wherof the prophete admonys
sheth vs / we be gretely to be blamed and not without a
cause / syth onely by that waye we must come to eternall
blysse / foꝛ yf we wyll not studye and be aboute to purge
our soules by these meanes / by ȳ thze partes of penaūce
afoze reherled / we take not the waye to blysse / but vnto
mysery & wretchednesse. Truly as in heuen where is all

goodnes and pleasure without ende is very blyſſe. Soo
in hell where as is all euyl & no pleasure is moost wret-
chednes / to the whiche myſerye we be brought by our
ſynne. And contrary wyſe we be brought vnto blyſſe by
purgyng of our ſynnes. More ouer yf the fylthynes of
ſynne be ones conceyued in the ſoule / and longe cōtynue
therby vnhappy cuſtome / it maketh foule and infecteth
it more & more / as we ſe by byrne or any other ſynkynge
lycours put in a beſſell / the longer it be kepte in the ſame /
ſo moche more it maketh foule y beſſell & corrupteth it.
An other example. As we ſe a byle or botche full of mat-
ter and fylth y more & the lenger it be hyd / the more groſ-
weth the corrupcyon & venemouſe infeccyon of it / & alſo
perceeth to the bones and corrupteth them. In lyke wyſe
the lenger that ſynnes be kepte cloſe in y ſoules / the mor-
re feble they be made & the more contagyouſly corrupte.
Alſo they infecte the ſtronger partes of the ſoule / the ver-
tues of the ſoule / and byngeth them out of cuſtome of
doynge good werkes. The prophete folowynge the ſayd
ſymplytude addeth ſayenge. **Q**uī tacui in uetera-
uerūt oſſa mea. Bycauſe I purged not my ſoule by
cōtrycyon and true confeſſyon of my ſynnes / but pryue-
ly dyde holde my peas and kepte them within me / ther-
fore the vertues of it be conſumed by longe continuaūce
in y fylthynes of ſynne. **D**uī clamare tota die.
And this was done notwithstandinge. I cryed out and
made my vaūte all daye / how may this be / the prophete
before ſayth he helde his peas / and now he ſheweth that
he cryed all daye / peraduenture he kepte ſecrete one thyng
and ſhewed another. Truly yf we our ſelfe haue done
any thyng that is good / anone we be gladd to ſhewe it
openly to y knowlege of euery man. And contrary wyſe
yf we haue done an euyl dede or any thyng amysſe / we

do as moche as we can possyibly to hyde it. If also we do
ony thyng þ̄ is prayse worthy / we shewe it & in maner
crye it out ouer all / & yf we do shrewedly / we hyde it / we
holde our peas / & kepe it secreete. So perauenture þ̄ pro
phete shewed his owne laudes & prayses & kepte secreete
his offences / wherof he sholde accuse hys selfe / for þ̄ cause
he sayd. **Q**uoniam tacui inueterauerunt ossa mea
dum clamare tota die. Bycause I dyde holde my
peas & wold not accuse my defaultes / & also shewed open
ly & made my baunte of all my well doynges & prayses /
therfore þ̄ vertues of my soule were longe dyscōtynued
and brought out of v̄se. The occasion that causeth & byn
geth vs to wretchednes is / yf we shewe not & accuse our
selfe of all our synnes by cōfessyon / but kepe them secreete
But by what occasyon be we wrought & ledde in to the
ryght waye of very blyss. The wyle man sayth. **T**imor
domini expellit peccatū. The drede of god putt
teth awaye synne. Wherfore the drede of god is the very
begynnyng of puttyng awaye of synne / let vs call to re
membraūce the sayenge of saynt Poule to the romayns
where he threteth them þ̄ lye contynually in synne & wyl
do no penaūce. **S**ecundum duritiā tuā et cor impe
nitens: thesaurizas tibi irā in die ire. That is
to saye / we prouoke the goodnes of almyghty god to pus
nyssh vs bycause of our sturdynes / & wyl not turne to
hym by doyng penaūce / & in maner we gyue hym occas
sion to shewe vengeaūce & destroy vs bothe body & soule
For truly ouer our hedes hangeth a swerde euer mouyn
ge & redy by þ̄ power of god / whose stroke whan it shall
come shall be so moche more greuous þ̄ we so longe by
our grete & manyfolde unkyndnes haue caused almygh
ty god and prouoked hym to more dyspleasure / whiche

wolde god we all were in mynde to remembre for the prophete bereth wytnesse that he toke occasyon to forsake his synne and tourne hymselfe to our blyssed & mercyful lord god/by þe fere of his grete punysshement/sayenge.

Quonia die ac nocte grauata est super me manus tua cōuersus sum. Good lord I am tour ned to the / for why the fere of thy grete punysshement troubleth me bothe daye and nyght and at all tymes/ Dauid vnderstode that almyghty god was dyspleased with hym / by the wordes spoken of the prophete Nas than/sayenge. **N**on recedet de domo tua gladius eo q̄ despereris me. I shall punyssh the & thy lygnage bycause thou despysed me. By the whiche wordes the herte of Dauid had as sore a stroke whan he remembred his synne/as it had ben perced thzugh with the sharpest thorne that myght be. For doubtles the remembraūce of synne prycketh & tereth the conscrence of a penytent creature euen as sore as þe thorne dooth that is stycked fast in a mannes body. This holy prophete by the sore & bytter pryckynge of his conscrence was made so sorowfull & so full of wretchednes/that he is fayne to tourne to almyghty god. Also he is comē agayne to hym selfe/where as befoze he was besyde hymselfe. Euery syn ner not wyllynge to forsake his synne is besyde hymselfe For our sauour sayd. **U**bi ē thesaurus tuus ibi est & cor tuū. where thy treasure is/there is thyn hert And saynt Austyn sayth. **V**erius est ibi animus vbi amat: q̄ vbi animat. The mynde of a man is moze there where it loueth than it is vpon hymselfe. Dauid therfoze beyng in loue with Bersabe had moze mynde on her than on hymselfe. Neuertheles whan his

conscience by the remembraunce of his synne was pricked/lyke as I myght be thruste thurgh with a thorne/ & he comen agayne to hymselfe / ferynge and sorowynge/ he tourned vnto god and forsoke his synne. He saythe.

Conuersus sum in erumpna mea dum cōfigitur spina. Good lord when my conscience was sore pricked by the remembraunce of myne owne wretchednes I turned myselfe to the. ¶ There be two thynges therfore whiche be the very cause that we turne our selfe vnto almyghty god/one is when we call to mynde his ferefull and greuouse punysshement. The other is the sorowe in our herte when we remembre the multitude of our synnes/wherby our best and moost meke lord god is gretely dyscontent with vs. The fere of the punysshement of god is cause of sorowe for synne / and who so euer is in the calamyte of this grete fere and sorowe / he tourneth hymselfe vnto almyghty god without doubte/and the mouynge of the soule fyrst caused of fere/and after of sorowe referred vnto god is called contricyon / whiche is the fyrste parte of penance. After that foloweth the seconde parte whiche we sayd is confession. It is not ynough for a penytent to be contryte for his synnes/ but also he must shewe them all vnto a preeft his ghostly fader when he hath conuenyent tyme and space so to do. For as we sayd before/ yf we our selfe hyde and couer our synnes/ almyghty god shall vncouer them. And yf we agayne make open and shewe them/ he shall hyde and put them out of knowlege. Dauid therfore when by the remembraunce of his synnes was pricked in his conscience lyke as he hadde ben thrauste thurgh the herte with a thorne / tourned hymselfe vnto almighty god with all his herte/and confessed his synne

to the prophete of god comynge to hym/sayd. **P**eccavi Dño. I haue offended my lord god. And we in lyke maner whiche be compuncte & grudge in our cōscience whan we remembre the grete multytude of our synnes wherby we haue gretly dyspleased almyghty god/let vs accuse our selfe & shewe our synnes by a true & hole confession/that euery one of vs may say w the prophete this that foloweth. **Delictū meū cognitū tibi feci.** Good lord I myselfe haue knowleged & made open my trespassse vnto the. And thyrdyly we shall be aboute euer as moche as we may to make amendes for our offences by the werkes of satysfaccyon/hour synnes in ony cōdycion be not layd to our charge at ony tyme. For al though contricyon causeth forgyuenes of synne & cōfession couereth & putteth it out of knowlege/neuertheles satysfaccion doth rase & expell it so clene away that no sygne can euer after be spyed of it. In the olde lawe there were certayne sacrefyces/certayne oblacyons/& certayn ceremonies assygned accor dyng to the dyuersytees of synnes/wherby amendes sholde be made for them/notwithstandyng Dauid for fere & shame y his offences sholde be knowen vnto the people wolde not vse ony of those ceremonies. I fere me many now a dayes be of y condycyon they wyll not wepe/they wyll not sorowe/they wyll not abstayne fro theyr olde customes & vse/leest it sholde be thought y they had done amysse. Dere bretherne let not vs do so/let vs appere & shewe our selfe euen as we be. Truly all we be synners/for yf we saye no synne is in vs we condempne our selfe & saye not trouth/therfore let vs shewe ourselfe as synners. And syth it is cōuenient & accor dyng for synners to wayle/to wepe/to faste/& to abstayne from the voluptuous pleasures of theyr bodyes/

We must eyther wepe & wayle in this lyfe with profytable weppynge teres wherwith the soule is washed and made clene from synne/elles shal we wayle & wepe after this lyfe wth vnpromytable teres whiche intollerably shall scalde & brenne our bodyes/ & that without ende/ let vs therfore folowe the penaunce of Mary magdaleyne and do there after/ let not worldly shame fere vs to wepe for our synnes/ let no maner shamefastnes cause vs to do y^e contrary but that we may wayle at any tyme and take sharpe payne on vs whiche is due for synne/ to thentent we may all saye with the prophete whiche foloweth.

Et iniusticiā meā non abscondi. Good lord I haue knowleged myn vnrightwysnes vnto the. I haue not kepte it secrete. Forthermore it may so be that a person wayle & be very contryte for his offences all be it he may not haue an able & conuenient ghostly fader whan he wolde. It may also fortune a man to be sorry for his synne & to be confessed of the same/ yet perauenture the stroke of deth whiche is importune and can not be voyded may be so nygh hym that he can haue no tyme and space for to make satisfaccyon for his offences. For this cause lest that any creature sholde despayre & haue any mystruste in the grete mercy of god. The holy prophete sheweth how grete the vertue is of contrycyon with a full purpose of confessyon. Onely contrycyon with a full purpose of confessyon taketh awaye the gylte of synne. So that who soeuer is contryte & purposynge to be confessed yf he myght/ & fal not agayne to synne/ shal neuer be dāpned/ neuertheles I can not tell of any bonde abyde in the soule after y^e synne be takē away/ of any payne taxēd by the ryghtwysnes of god due for synne/ whiche payne other must be satisfyed & done awaye in this lyfe by the werkes of satisfaccion/ or elles in purgatory by sufferynge

of sharpe and greuous paynes there. But notwithstanding
dyinge as we sayd befoze þ synne is done awaye by cōtry-
cyon w a full purpose of confessyon. This holy prophete
sayth. **Dixi confitebor aduersū me iniusticiā
meā dñō: et tu remisisti impietate p̄cti mei.**
I haue had a full purpose to cōfesse myn owne vnryght
wysnes/ myne owne trespasse ayenst my selfe vnto my
lorde god/ and thou good lorde hast forgyuen my synne.
Beholde/ his synne is forgyuen bycause he purposed to
be truly cōfessed. Many thynges ben requyred to a true
and hole confessyon. Fyrst that the penytent confesse all
his synnes togyder and leue none behynde/ wherfoze he
sayth. **Confitebor.** I shall knowlege togyder all my
synnes/ not accusyng his fate oz desteny/ nor ony cōstel-
lacyon/ neyther þ deuyll oz ony other thyng/ but onely
his owne selfe/ therfoze he sayth. **Aduersum me.**
I shall make confessyon ayenst my selfe and none other
But what shall he cōfesse/ truly his owne errours in bre-
kyng the cōmaūdement of god how ofte he hath decly-
ned vnryghtfully & cōtrary to his lawe/ he shall not con-
fesse an other mānes trespasse/ but onely his owne/ ther-
foze it foloweth. **Iniusticiam meā.** I shall confesse
myn owne faute/ myn owne synne/ myn owne vnryght-
wysnes/ & to whome shall he knowlege hymselfe gyltye
and to what entent. **Dñō.** Verily to our lord god/ & to
his honour/ to the confusyon of the deuyll/ and also to re-
couer his owne soules helth. Who so euer on this wyse
haue a full purpose to shewe his synne by cōfessyon with
sorowe and penaunce of contricyon for the same/ in case
be deth come vpon hym immediatly/ yet sholde he ne-
uer suffre eternall dampnacyon. But verily/ confessyon

the wyng of synne / bely doyng of good werkes for satys-
faccyon / shall neuer be suffycient without some sorowe
and penaunce for the same. For without doubte penaunce
and contrycyon is so necessary vnto these that wyll be sa-
ued that without them (yf they haue synned) theyr synne
can not be forgyuen. And I praye you who lyueth that
neuer synned. **N**eq. n. est homo qui nō peccet
Scripture sayth none. Syth therfore euery man & wo-
man be synners / we all haue nede of cōtrycyon / for with-
out it we shall neuer come to heuen. Peter offended gre-
uouly in denyenge his mayster Cryste. Poule in purses-
wyng his chirche. Mary magdaleyne synned greuou-
ly in mysusynge y pleasures of her body / & many other
without nombze were synners / almost so many as now
be sayntes in heuen. There is no saynt in heuen (a fewe
except) but oz they came there had nede somtyme to aske
of almyghty god the gyfte of contrycyon. The prophete
sayth. **P**ro hac orabit ad te omnis sanctus in
tempore opportuno. Good lord euey creature that
trusteth to be saued shall praye to the for contrycyon in a
conuenient tyme. Opportunyte is to be enquyred and lo-
ked for in euey thyng to be done / & it is called y offyce
as a wyse man to vse it as it sholde be whan it cometh.
Of a trouth somtyme the soule is meruayllously moche
holden downe couered / and hydde with so many dyuers
pleasures of worldly flaterynge that it may not rylse vp
and helpe it selfe / whan also it is called vnto the owne
cōltre whiche is heuen / it wyll not here / it forsaketh the
owne helth whan it is offred and pofred / why / for than
is none oportunyte / no conuenyency / oz no conuenient
tyme. Truly no impedymēt erthly dooth more styfly &
strongly withstande very contrycyon / than dooth ouer

many worldly pleasures whiche be shewed & noysome
to the soule. In the begynnyng of the worlde almyghty
god made paradyse a place of honest pleasure. And fro
that place yssueth out a flode deuyled in to foure partes
sygnifyenge the foure capytall vertues / ryght wysnes /
temperaunce / prudence / and strengthe / wherwith the
hole soule myght be wasshed and made pleasaunt lyke
as with so many flodes. But on the contrary wyse / the
deuyll hath conceyued and made an other maner para-
dyse of bodyly and sensuall pleasure. And from thens co-
meth out other foure flodes / ferre cōtrary vnto þ other
that is to saye the flode of couetyse contrary to Justyce /
the flode of glotony agaynst temperaunce / the flode of
pryde agaynst prudence / and the flode of lechery agaynst
strength / who so euer be drowned in any of these flodes
it is harde for them to be toured to god by true contri-
cyon / the ragynge of them is so grete and ouerflowynge
for this cause þ prophete sayth. **Verūtamē in dilu-
uio aquarū multarū ad eū nō approximabūt**
They that haue all the pleasures of this worlde and in
maner be drowned in theym shall not drawe nyghe al-
myghty god for theyr saluacyon. But what remedy for
vs that be amonges all these flodes / whether shall we
flee. Truly god is onely the remedy and refuge with-
out whose helpe no man may scape them without drow-
nyng. Many there hathe ben in tyme paste that hathe
scaped the peryll and daunger of these flodes by the hel-
pe of god ryght well. Abraham and Job were men of
grete rycheſſe & worldly substaunce / neuertheles it was
no thyng noysome to them / for why they were holy and
perfyte men for all that / all thoughe they were ryche /
yet they had no couetouse mynde nor couetouse desyre

of worldly substaunce / and alwaye content what some
euer god sent vnto them eyther prosperyte or aduersyte.
They dyde not set theyr mynde on golde or rycheffe. It
may be spoken of them bothe as the wyse man sayd.

Beatus vir qui post aurum nō abiit. Blyf-
fed is that creature whiche setteth not his mynde vpon
golde or rycheffe. Allwaye whan they were moost in the
pleasures of the worlde / they lyfte vp theyr myndes vn-
to almyghty god whiche helde them vp and was theyr
sauegarde from downynge. Also more there was that
scaped by the helpe of god / the daunger of the other flo-
des / lechery and glotony. Edward somtyme kynge of
Englonde lyued with his welbeloued wyfe / notwith-
standynge he was chaste and kepte his byrgnyte for
goddes sake / and besydes that beyng kynge he despy-
sed bothe honours and rycheffe. Lowys somtyme kynge
of Fraunce ledde his lyfe in lyke maner with many other
innumerable / whan they knewe and perceyued wel the
peryll and daunger that myght fall by the possessyon of
worldly rycheffe / they fledde from them and called for
helpe to almyghty god / sayenge. **S**aluum me fac
Domine: quoniam intrauerūt aque vsq; ad
animam meam. Good lord saue me / for the flodes
of that worlde trouble me on euery syde bothe in body
and in soule / let vs therfore whan we perceyue the daun-
ger of this worldly and transytory rycheffe call vnto al-
myghty god for helpe / & saye as the prophete sayd this
whiche foloweth in this psalme. **T**u es refugium
meum a tribulatione que circumdedit me.
Lorde thou onely arte my helpe and refuge in this try-
bulacyon of worldly temptacyon and pleasures whis-
che rauenously hath gone rounde aboute to catche me.

This flode of worldly couetyse rageth & floweth on euery syde & is aboute to ouerwhelme vs. saynt Iohn sayth. **O**me. n. qđ est in mūdo aut est cōcupiscētia carnis aut concupiscētia oculorū aut superbia vite. All thyng that is of this worlde/eyther it is the desyre of the flesshe eyther the concupyscence of the syght/or elles proude luyfge. Take hede he sayth al that is in this worlde/therfore it must folowe that it is so in euery parte of the worlde/eyther we be moued & styred to lusty pleasures and lykynge in mete & drynke & clothe thyng with suche other whiche nourysseth the flesshe and maketh it prone and redy to glotony and lechery. Elles we be moued to haue rycheesse & possessyons whiche fedeth the syght/and by the syght we be enduced to vnlawfull desyre that is couetyse. Eyther we be moued to haue honour & grete dygnytees or elles worldly pray synge whiche byngeth in pryde. On this wyse these floodes take theyr course rōūde aboute throughtout the worlde they spare almoost none/that no place of sure helpe & refuge can be had where vnto we may flee/but onely almyghty god. Eche one of vs wyllynge to flee vnto our lord god may saye with the prophete. **Exaltatio mea erue me a circūdatib⁹ me.** O my lord god my Joye & my onely socour delyuer me from these troublouse floodes of this worlde whiche goo rounde aboute me. I can not escape them without thy helpe. But now let vs a whyle gyue hede what comforte and cōsolacyon we shall take by doynge penaunce. Thre thynges there be that byndeth vs nedes to do penaunce. Fyrst the profounde consyderacyon of the gretenes of our synne. The seconde open shewynge of the same to a preeft by confesyon. And the thyrde the dyligent excercysynge of good

Werkes. Understandynge is necessary to be had for the
fyrst whiche must serche profoundly for the greuousnes
of euery synne / for the seconde instructyon and lernynge
is necessary / wherby we may Judge & descryue the dy
uersyte of one synne from an other and so to shewe euery
one of them in confessyon with all theyr circumstaunces
To the thyrde the grace of god is in especyall necessary /
wherwith they be plentifully enfused and endewed on
whome our mercyfull lord loketh with the eye of his
mercy and grace. From the eye of almyghty god whi
che may be called his grace shyneth forth a meruaylous
bryghtnes lyke as the beme that cometh from the sonne.
And that lyght of grace stereth & setteth forthwarde the
soules to brynge forth the fruyte of good werkes. Euen
as the lyght of the sonne causeth herbes to growe & trees
to brynge forth fruyte. Therefore yf we that be set amon
ges the peryllous flodes of these worldly pleasures wyll
lyfte vp our myndes to god not settynge our felycyte on
them / besyly askynge his helpe / he shall cōforte vs / accor
dynge to y wordes of the prophete. Our lord shall saye
vnto vs. **I**ntellectū tibi dabo. I shall gyue the
vnderstandynge whiche is necessary to consyder pros
foundly our synnes / that is for the fyrst / for the seconde
whiche is confessyon / he shall saye. **I**nstruā te. I shal
gyue the lernynge wherby thou shalte dyscerne the dy
uersyte of euery synne / for y thyrde that is satysfaccyon
he shall saye. **I**n via hac qua gradieris firma
bo super te oculos meos. I shall gyde & dyrecte y
from thyn enemyes with my grace & mercy euer to ha
ue continuance in doynge good werkes. O meruay
lous mekenesse of almyghty god shewed vnto synners
whan they flee vnto hym / whiche is so redy to comforte
vij. psal. dd. i.

many worldly pleasures whiche be shewed & noysome
to the soule. In the begynnyng of the worlde almyghty
god made paradysse a place of honest pleasure. And fro
that place yssueth out a flode deuyded in to foure partes
sygnyfyenge the foure capytall vertues / ryght wyses /
temperaunce / prudence / and strengthe / wherwith the
hole soule myght be wasshed and made pleasaunt lyke
as with so many flodes. But on the contrary wyse / the
deuyll hath conceyued and made an other maner para-
dysse of bodyly and sensuall pleasure. And from thens co-
meth out other foure flodes / ferre cōtrary vnto y other
that is to saye the flode of couetyse contrary to Justyce /
the flode of glotony agaynst temperaunce / the flode of
pryde agaynst prudence / and the flode of lechery agaynst
strength / who so euer be drowned in ony of these flodes
it is harde for them to be touned to god by true contri-
cyon / the ragynge of them is so grete and ouer flowynge
for this cause y prophete sayth. **Uerū tamē in dilu-
uio aquarū multarū ad eū nō approximabūt**
They that haue all the pleasures of this worlde and in
maner be drowned in theym shall not drawe nyghe al-
myghty god for theyr saluacyon. But what remedy for
vs that be amonges all these flodes / whether shall we
flee. Truly god is onely the remedy and refuge with-
out whose helpe no man may scape them without drow-
nyng. Many there hathe ben in tyme paste that hathe
scaped the peryll and daunger of these flodes by the hel-
pe of god ryght well. Abraham and Job were men of
grete rycheffe & worldly substaunce / neuertheles it was
no thyng noysome to them / for why they were holy and
perfyte men for all that / all thoughe they were ryche /
yet they had no couetouse mynde nor couetouse desyre

of worldly substaunce / and alwaye content what some
euer god sent vnto them eyther prosperyte or aduersyte.
They dyde not set theyr mynde on golde or rycheſſe. It
may be ſpoken of them bothe as the wyſe man ſayd.

Beatus vir qui poſt aurum nō abiit. Wiſe
ſed is that creature whiche ſetteth not his mynde vpon
golde or rycheſſe. Alwaye whan they were moost in the
pleaſures of the worlde / they lyfte vp theyr myndes vnto
almighty god whiche helde them vp and was theyr
ſauegarde from drownynge. Alſo moze there was that
ſcaped by the helpe of god / the daunger of the other flo
des / lechery and glotony. Edward ſomtyme kynge of
Englonde lyued with his welbeloued wyfe / notwith
ſtandynge he was chaſte and kepte his vyrgynyte for
goddes ſake / and beſydes that beyng kynge he deſpy
ſed bothe honours and rycheſſe. Lowys ſomtyme kynge
of Fraunce ledde his lyfe in lyke maner with many other
innumerable / whan they knewe and perceyued wel the
peryll and daunger that myght fall by the poſſeſſyon of
worldly rycheſſe / they fledde from them and called for
helpe to almighty god / ſayenge. **S**aluum me fac
Domine: quoniam intrauerūt aque vſq; ad
animam meam. Good lord ſaue me / for the flodes
of that worlde trouble me on euery ſyde bothe in body
and in ſoule / let vs therfore whan we perceyue the daun
ger of this worldly and tranſytoꝝ rycheſſe call vnto al
mighty god for helpe / & ſaye as the prophete ſayd this
whiche ſoloweth in this pſalme. **T**ues refugium
meum a tribulatione que circumdedit me.
Lorde thou onely arte my helpe and refuge in this try
bulacyon of worldly temptacyon and pleaſures whiche
rauenouſly hath gone rounde aboute to catche me.

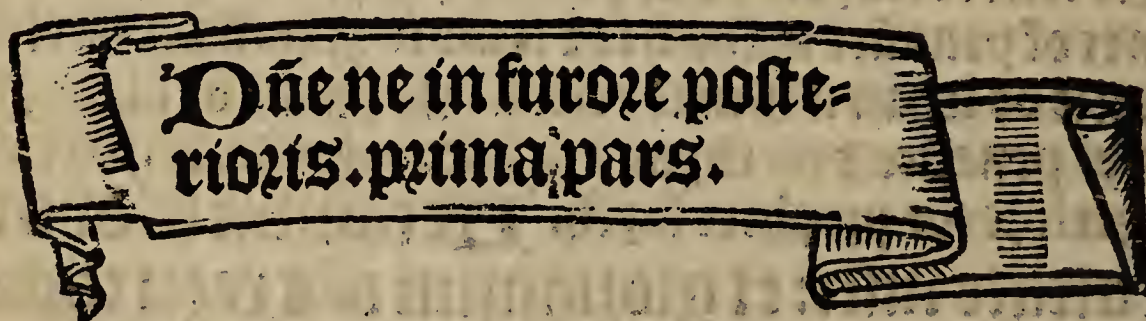
the last by cōsent of all the people he was chosen & made
a bysshop. Than whan he perceyued the goodnes and
mekenes of almyghty god / and remembred also how vn
kynde he had ben of longe contynuaūce to his maker / he
sayd. O blyssed lorde thou hast ouercomen me / thou hast
vtterly bounde me by thy grace and manyfolde benefy
tes to be thy seruaunt from hens forth I shall neuer go
from the. And whiche one of vs may saye but that hath
ben called to penaūce by the benefytes of our lorde god /
let vs all consyder y^e mercyfull gyftes that god hath gy
uen vnto vs. And here the sayenge of saynt Poule whi
che asketh this questyon. **Ignoras quoniā be
nignitas dei ad penitentia te inuitat.** Dooſt
thou not knowe that the goodnes of almyghty god cal
leth the to penaunce. If we wyll not be brought to pe
naūce by these sayre meanes / by the grete & manyfolde
gyftes of god / let vs at y^e leest fere his grete & many gre
uous punysshementes / for somtyme almyghty god con
strayneth those obstynate synners that wyll not be tour
ned with sayre meanes by his punysshementes / & with
them he deleth mercyfully to chastyse & punyssh them
in this lyfe. For y^e whiche the prophete cryeth vpon hym
to bringe those that be so obdurate & sturdy & in no wyse
wyll leue theyr vnhappy custome of syfie but make them
selfe in condycyon lyke a wyld horse & an asse / & to com
pell them by his punysshement to do penaūce / sayenge.
**In chamo & freno maxillas eorū cōstringe
qui non apporimant ad te.** Blyssed lorde cons
trayne those synners with thy punysshementes lesse &
more in this lyfe whiche wyll not come and drawe nygh
to y^e by penaūce. The grete punysshementes in this lyfe
may be called the censures of y^e chyrche / as y^e grete curse

with other / or temporall deth. The lesse punysshementes
may be called other temporal paynes / as losse of worldly
goodes / sekeneſſe with other. It is better for a synner to
ſuffre trybulacyon & punysshement in this lyfe wherby
he may gete profyte & be rewarded than to be eternally
tourmented in hell / for all þ̄ punysshement there be it ne
uer ſo ſharpe and greuouſ ſhall not profyte. Saynt Au
guſtine ſayth. **Hic v̄re hic ſeca.** Good lord punyſſhe
me in this lyfe. Syth ſo good and ſo holy a man deſpyed
of god to be ſharpeſ punyſſhed in this lyfe / rather than
after this lyfe / to thentent he myght be able to haue the
euerlaſtyng kyngdome of heuen / what ſhall theſe ob
ſtynate ſynners do that neuer wolde be tourned by the
grete benefytes of god. It had ben ferre better for them
to haue ſuffred the greteſt punysshement that myght be
in this lyfe. For they ſhall be drawen downe of the cruell
tourmentours the deuylles in to the depe pytte of helle
there to be crucyfyed eternally / where ſhall be wepyng
waylyng / and gnaſtyng of tethe / where alſo þ̄ worne
of theyr conſcyence ſhall neuer dye / & that fyre ſhal neuer
be quenched / where alſo parte of theyr payne ſhall be in
a pytte full of brennyng lycour / & in fyre and bymſtone
flamynge continually. Dauid ſayth. **Multa flagel
la peccatoris.** Many dyuers and greuouſ punyſſhe
mentes be for þ̄ obſtynate & harde herted synner that ne
uer wyll be penytent. But who ſoeuer in this lyfe wyll
do penaunce were he neuer ſo grete a synner before (yf
he deſpayre not of forgyuenelle) almyghty god ſhall be
mercyfull & forgyue hym. For as ſaynt Auguſtine ſayth
If all the ſynnes of the worlde were cōpared to the mer
cy of god / they be in comparyſon no more to it than is a
ſparke of fyre in þ̄ grete ſee. And I dare well ſaye to the

synner be he neuer so wycked in his lyuynge / yf at any
tyme in this lyfe he wyll be penytent for it and desyre for
gyuenes & mercy of almyghty god / he of his grete good-
nes wyll sooner forgyue hym than all the water in the see
can quenche one sparke of fyre yf it were cast vpon it / for
whan þ synner is very penytent / no thyng remayneth
in the soule that may withstande the infynyte mercy of
almyghty god whiche standeth rounde aboute redy on
euery syde. The prophete sheweth the same by these wor-
des folowynge. **S**perantē autem in dño: mīa
circūdabit. The mercy of god shall be redy rounde a-
boute on euery syde to defende þ synner that trusteth in
hym and wyll do penaunce for his synnes. Many there be
whiche thynke grete pleasure in synne / & worldly pleas-
ures. Truly those wretches be begyled / it is not as they
thynke. Doubtles they that be truly penytēt haue more
felycyte & pleasure in god & godly thynges ferre in com-
paryson aboue al worldly pleasures. Furthermoze noble
and better that the inwarde knowlege in Judgynge or
dyscernynge is / whiche may be called the vertue of per-
ceyuyng or takynge / & the more excellent the thyng be
whiche is Judged / the greter & goodlyer pleasure must
nedes be felte inwardly whan the thyng is tasted / the
nearer that the one be set and applyed to the other. Exam-
ple. The more perfyte that a mannes taste be / the greter
pleasure shall he fele inwardly in tastynge of that thyng
whiche hath a very pleasaunt sauoure / the more nyghe
that it be Joyned & put to þ tonge. Than thus / syth that
the vertue & capacitye of our soule is ferre better & more
perfyte than is the vertue of all our other knowleges &
also of all lyuynge creatures besyde / & hath almyghty god
and godly thynges the more nygh vnto it the clerer that

it be purged by due penaunce/ it must nedes folowe that the penytent hath more swete Joye & gladnes inwardly in his soule thā any other creature lyuynge may haue in all y pleasures of this worlde. Whan two thynges be cōpared togyder y moost sure knowlege of theyr diuersyte shall be had/ of one y knoweth bothe & so to stande to his Iugement. And doubtles many hath had in experyence the pleasures of this worlde/ & afterwarde hath forsaken them and folowed the waye of bytter & sharpe penaunce. Aske of them whether they haue ben more glad inwardly in the penytent lyfe or in y tempozall/ without doubte they wyll answere/ in the penytent lyfe/ in the lyfe of contemplacyon. I thynke there be no man but somtyme hath had the experyence of the Joye & pleasure y is in the soule after true cōfessyon & due penaunce for synne. If the fyrst parte of penaunce maketh the soule so glad/ how Joyfull shall it be whan it is made clene thzughout by al the partes of penaunce & no thyng is lefte behynde unpurged. Therfore the prophete sayth. **Letamini in dño et exultate iusti: et gloriainini oēs recti corde.** He reherseth thze maner of Joyes. Fyrst they be Joyfull whose synnes be done away by contricyon/ whiche may be called the inwarde Joye for the graūte of theyr petycyon. Secondly they be more glad whan theyr synnes be couered & put out of knowlege by cōfessyon/ & this may be called the Joye shewed outwardly by Joyful mouynge of the body. And thyzdly they be moost gladde whan theyr synnes be so clene done away by satysfaccion/ y no token may be seen or knowen of them/ & this may be called the Joye euer to be excercysed in y laude & prayse of god for his mercyful goodnes. The prophete applyeth y two fyrst Joyes to ryghtwylse people/ they may be called

ryghtwylse whiche haue very contricyon with a full pur-
 pose to be cōfessed/or elles they be called ryghtwylse that
 after very contricyon had & hole confessyon made/be als
 soyled clene frō synne of theyr ghostly fader/ for they be
 Justifyed by þe sacrament of penaūce whiche toke effy-
 cacy & strength by the blode and passyon of cryste. They
 be called **Recti corde** that haue made satysfaccyon so
 plentefully that god can aske no more of them. For this
 our prophete sayth. **Letamini i dño et exultate**
iusti: & gloriamini omnes recti corde. ye that
 be made ryghtwylse by very contricyon and true confes-
 syon Joye in our lord. And ye that be made perfyte by
 due satysfaccyon Joye ye eternally in our lord.



3 **W**ruayle no thyng all though we begynne
 not our sermon with the thyrde penytencyal
 psalme in ordre. For or euer we toke vpon
 vs to declare þe two fyrst penytencyall psal-
 mes our promyse was somewhat to speke of
 the natyvyte of our blyssed lady at the daye/ whiche pur-
 pose wyllynge to kepe/ also desyred of our frendes to fo-
 lowe thordre of the psalmes/ though it semed to be harde
 for vs so to do. Notwithstandynge by the helpe of our
 blesyd lady we haue attempted the mater & made þe fyrst
 parte of this psalme to agre with our fyrst purpose.

Que est ista que progreditur
quasi auroza consurgens.

After the offence of our fyrst faders Adam & Eue
all the worlde was confounded many yeres by
derkenes and the nyght of synne of the whiche derkenes
and nyght a remembraunce is made in holy scrypture of
tentymes. Notwithstandynge many that were the very
seruautes & worshyppers of almyghty god to whome
the sayd derknes and nyght of synne was very yrksome
and greuous had mony cyon that the very softe of ryght
wysnes sholde sprynge vpon all the worlde and shyne to
theyr grete and synguler comforte and make a meruay
lous clere daye. As the prophete zacharie sayd and pros
phecyed of cryste. **V**isitauit nos oriens ex alto/
illuminare his qui in tenebris et in vmbra
mortis sedent. Our blyssed lord hath vysyted vs fro
aboue to gyue lyght vnto them whiche syt in derknes &
in the shadowe of deth. Also cryste in the gospel of Iohn
sayth. **A**braham vidit diē meū & gauisus est.
Abraham sawe my daye wherby he was made gladde &
Joyfull. The naturall daye whiche we beholde sholde
rather of congruence be called the daye of the sonne / of
whome he hath his begynnynge than our daye. So this
spyrtyuall daye wherin spyrtyually we lyue vnder the
crysten fayth whiche by the sonne of ryght wysnes hath
brought forth Ihesu cryst / sholde be called moze properly
the daye of hym than of vs. Cryste our sauour called it
his daye sayenge. **V**idit diē meū. Abraham sawe
my daye. Abraham sawe not the present daye of Cryste
as the appostles dyde / he had onely the syght of it in his
soule by true hope that it shold come / notwithstandynge

he & many other desyred gretly to se this spyzitual sonne
and the clere day of it. Our sauour sayd to his apostles.

Multi reges & prophete voluerunt videre
que vos videtis: et non viderunt. Many kyn
ges and prophetes wolde fayne haue seen the mystery
of myn incarnacyon whiche ye se / and yet they dyde not /
and what meruayle was it yf they that laye in derkenes
and in the blynde nyght of synne wherin noo pleasure
was to slepe and take rest to desyre feruently and abyde
the spryngynge of the bryght sonne our sauoure. Holy
faders befoze the incarnacyon whiche meruaylously py
ked and despyled the werkes of derkenes and the nyght
of synne. Euerychone of theym dayly and contynually
prayed that the very sonne of ryghtwysnes myght spryn
ge in theyr tyme. Neuerthelesse theyr good hope & trust
of it was dyfferred many yeres / and at the last whan ty
me was houable and couenyent in the syght of almygh
ty god / he caused this clere sonne for to gyue lyght vnto
the worlde. Notwithstandynge it was done in a Juste
and due ordre. For of a trouth it had not ben scmynge &
well ordred that after so grete and horryble derkenes of
the nyght / the meruaylous clerenes of this sonne sholde
haue ben shewed immediatly. It was accordynge of
bery ryght that fyrst a moynynge sholde come bytwene
whiche was not so derke as the nyght / neyther so clere
as the sonne. This ordre agreeth bothe to nature / scryp
ture / and reason. Fyrste by the ordre of nature we per
ceyue that bytwene the derkenes of the nyght and the
clere lyght of the daye / a certayne meane lyght cometh
bytwene the whiche we calle the moynynge / it is more
lyghter and clerer than is the nyght / all be it the sonne
is moche more clerer than it. Euery man knoweth this

thyng well/for dayly we haue it in experyence. ¶ Holy
scripture also techeth þ in the begynnyng of the worlde
whan heuen and erth sholde be create/all thynges were
couered with derkenes a longe season/and or euer the
sonne in his very clerenes gaue lyght to the worlde/a
certayne meane lyght was made whiche had place by
twene derkenes and the very clere lyght of the sonne.
¶ This is well shewed by Moyses in the begynnyng of
genesis. ¶ Reason also whiche sercheth the knowlege
of many causes fyndeth whan one thyng is chaunged
in to his contrary as from colde to hete/it is done fyrst by
certayne meanes or by certayne alteracyons comþge by
twene. ¶ Water whiche of his nature is very colde is
not sodeynly by the fyre made hote to the vttermost/but
fyrst cometh bytwene a lytell warmenes as we myght
saye luke warme/whiche is neyther very hote nor very
colde / but in a meane bytwene bothe. ¶ An apple also
whiche fyrst is grene waxeth not sodeynly yelow/ but
fyrst it is somewhat whyte bytwene grene and yelow
indysferent. ¶ Thus we perceyue by reason that it was
not conuenient this grete clerenes of the sonne our sa
uour sholde haue ben shewed so soone and immediatly
after so ferefull and the derke nyght of synne/ without
cysynge of the moornyng whiche is a meane bytwene
bothe. Syth it is so than that Iuste & ryght ordre wyll
it be so / and also it is accordeynge for a wyse man soo to
orde it/ who wyll doubt but the wysdome of our lord
god vnable to be shewed kepte this due and reasonable
orde namely in his werke wherby. **Salute in ope-**
ratus est in medio terre. he wroughte helthe in
the myddes of the erth. Syth also he kepte the same in
all his operacyons as saynt Poule wytnesseth sayenge.

Quecūq; ordinata sunt: a deo sunt. All thynges well ordred be by the ordynaunce of almyghty god. Ferthermore bycause this mater sholde be expressed more openly we shall endeuyre our selfe to shewe by þ three reasons afore reherfed þ this blyssed lady moder to our sauour may well be called a moornyng/syth before her none was without synne. After her þ moost clere sonne cryst Ihesu shewed his lyght to the worlde/expulsyng btterly by his innumerable clerenesse these derkenelles wherin all the worlde was wapped and couered before we se by experyence the moornyng ryseth out of derknes as the wyse man sayth. **D**eus qui dixit te tenebris splendescere. Almyghty god comaūdeth lyght to shyne out of derkenes. The clerke Oupheus meruayled gretely of it sayenge. **O**nox que lucē emittis. O derke nyght I meruayle soze that thou byngest forth lyght. And of a trouth it is meruayle to mannes reason that lyght sholde spryng out of derkenes. So in lyke maner we may meruayle of this blyssed byrgyn/she beynge clene without spotte of ony maner synne/notwithstandynge sholde shyne and orygynally come of synners that were couered and wapped in derkenes & the nyght of synne. Also after the moornyng the sonne aryseth/in maner as it were brought forth & had his begynnynge of the moornyng/lyke wyse our sauour cryst Ihesu was borne & brought forth of this blyssed byrgyn & spredde his lyght ouer all the worlde. we also perceue lyke as the sonne ryseth of the moornyng & maketh it more clere by theffusyon of his lyght. So cryst Ihesu borne of this byrgyn defyled her not with ony maner spotte of synne but endued and replete her with moche more lyght and grace than she had before. Laste all though it semeth the

moornyng to be cause of the sonne / notwithstandinge
the sonne without doubt is cause of it. And in lyke wyse
all though this blyssed byrgyn brought forth our sau-
our Ihesu / yet he made her and was cause of her byrn-
gynge in to this worlde. Thus ye perceyue by nature &
this blyssed virgyn may well be lykened to a moornyng.
The same shall be shewed yf we reherse þ ordre of scrip-
ture. It is spoken in genesye that fyrst almyghty god ma-
de heuen and erth. The erth was voyde and desolate / all
was couered with derknes / and the spyryte of god was
borne alofte. Than almyghty god comaunded the fyrst
daye by his worde onely that lyght sholde be made / and
anone lyght was made / and after that the fourth day the
sonne was create. This we rede in þ begynnynge of ge-
nesys. But let vs now shewe what it sygnifyeth for our
purpose. Fyrste heuen & erth may sygnifye to vs man &
woman / for þ woman is subiecte to the man / lyke as the
erth is to heuen / woman is also bareyne & lackyge fruyte
without þ helpe of man. And þ erth without þ influente
of heuen is bareyne & voyde of al fruyte. Semblably eue-
ry generacyon of man from the creacyon of Adam was
wrapped & couered with the derknes of synne / & though
the spyryte of god was euer aloft redy to gyue grace / for
all þ none was fōūde able to receyue it vnto þ tyme this
blyssed virgyn was ordeyned by þ hole trynyte to spryng
& to be brought forth in to the worlde / whiche by þ prouy-
dence of almyghty god was surely kepte & defended frō
euery spotte & blemyshe of synne / so þ we may well saye
vnto her. **Tota pulchra es amica mea & ma-
cula nō est in te.** O blyssed lady thou arte all fayre &
without spotte or blemyshe of synne. The aūgell at her
salutacyon sayd. **Aue plena gratia.** Heyle full of
biij. psal. re. iij.

grace / this blyssed virgyn full of the bemes of grace was
ordayned by god as a lyght of þ moornynge & afterwarde
brought forth þ bryght shynynge sonne with his many
folde bemes our sauoure Cryste. **Q**ui illuminat
omnē hoīem venientē in hūc mūdū. Whiche
gyueth lyght to euery creature comynge to this worlde
Take hede how cōueniently it agreeth w̄ holy scripture
this virgyn to be called a moornynge. Also where as rea-
son of a congruence wyll that bytwene two contraries a
meane must be had / maketh meruaylously wel þ this vir-
gyn may be called a moornynge / for lyke as þ moornynge is
a meane bytwene þ grete clerenes of þ sonne & þ vglome
derkenes of the nyght. So this blyssed & holy virgyn is
the meane bytwene this bryght sonne our sauour and
wycked synners / & a partetaker of bothe / for she is þ mo-
der of goddes sone & also þ moder of synners. For whan
our sauour cryste hāged vpon the crosse he cōmended &
lefte to this blyssed virgyn saynt Johñ the euangelyst as
her sone / sayenge to her. **M**ulier ecce filius tuus
Woman beholde thy sone. And vnto saynt Johñ he sayd.
Ecce mater tua. Beholde thy moder. Johñ by in-
terpretacyon is to saye þ grace of god / sygnifyenge that
by goddes grace & not by theyr owne merytes synners be
made þ inherytours of the heuenly kyngdome / synners
therfore be cōmended to this virgyn mary as to a moder
she is moder of synners. Saynt Austyn sayth it seemeth
to be a noble kynrede bytwene this blyssed virgyn & syn-
ners / for she receyued al her goodnes for synners / synne
was cause why she was made the moder of god. Also yf
we haue taken ony goodnes we haue it all by her. Ther-
fore of very ryght this holy virgyn mary is the moder of

synners. All crystes chirche calleth her Mater miseror/
the moder of wretched synner. She is also the moder of
mercy for cryst is very mercy. The prophete spekþ ge of
hym sayth thus. **Deus meus inia mea.** My god
& my mercy. Cryst is very mercy/she is þ moder of cryst
therfore þ moder of mercy/for this cause as we sayd be-
fore she must nedes be a meane bytwene þ mercy of god
& the wretchednes of synne. Bytwene cryst moost inno-
cent & wretched synners. Bytwene the shynnyng lyght &
blacke derknes/she is also þ meane bytwene the bryght
sonne of the daye/& the derke cloude of the nyght. None
was borne before her without synne/eyther mortall/be-
nyall or orygynall. Many before were men of grete ver-
tue & holynes/as Jeremye & Hely wother/ but bycause
they were not clene without euery spotte of synne/theyr
vertue & holynes was hyd in maner as vnder a cloude
And the holy aungelles remembryng this mater behol-
dyng this lyght to shewe forth without ony spotte of
derknes after so longe continuance of the derke nyght of
synne/sayd eche one to other with an admiracion or mer-
uaylynge. **Que ē ista q̄ p̄gredit̄ quasi auroꝝa
surgēs.** What is she whiche gooth forth as a rysynge
mornynge. Therfore syth this blyssed lady Mary as a
mornynge gooth bytwene our nyght & the daye of cryst/
bytwene our derknes & his bryghtnes/and last bytwene
the mysery of our synnes & the mercy of god/what other
helpe sholde rather be to wretched synners wherby they
myght soner be delyuered frō theyr wretchednes & come
to mercy/than by the helpe of this blyssed virgyn Mary
who may come or attayne from one extrenyte vnto an-
other without a meane bytwene bothe. Let vs ther-
fore knowlege to her our wretchednes/aske her helpe/

she can not but here vs/for she is our moder/the shal spe
ke for vs vnto her mercyfull sone & aske his mercy/& w^o
out doubt he shal graunte her petycyon/whiche is his
moder & y^e moder of mercy. Let vs therfore call vnto her
sayenge. O moost holy virgyn thou arte y^e moder of god
moder of mercy/the moder also of wretched synners and
theyr synguler helpe/comforte to all sorowfull/vouches
saue to here our wretchednes & prouyde a conuenient &
houable remedy for the same. But what myseryes shall
we moost specyally shewe vnto her. Truely the comyn
wretchednes of all synners whiche y^e chirche hath taught
vs ofte to haue in remembraunce/whiche also y^e prophete
Dauid hath descrybed in y^e thyrde penytencyall psalme
wherof we shall now speke. And as the woman of chas
nane whan she prayed to our lord was not herde anone
notwithstandynge his dyscyples hauynge pyte and com
passion spake to cryst theyr mayster for her. So we now
leest perauenture our mercyful lord herde not our pra
yers in the other psalmes befoze bycause of our greuous
synnes. Let vs tourne our prayer to his moost mercyful
moder besechynge her to shewe mercy & call to almygh
ty god for vs as our aduocate.

**¶ Que est ista que progreditur
quasi auroꝛa consurgens.**

¶ We shall marke thre condycyons of the moornyng whi
che may well be applyed to this blyssed virgyn. ¶ Fyrst
yf the moornyng be fayre it is milde and quyet without
trouble of wynde/stormes/or tempeste. ¶ Also by lytell
and lytell it ryseth vpwarde aboue y^e derknes/puttyng
awaye y^e blacke cloude of y^e nyght. Thyrddly it is bryght
ane clere without cloudes or mystes. This bryght & holy
virgyn had all these condycyons. Fyrst she was meke &

marke
e p^ru^oke
lan?

mylde in her soule/so that neyther blast of pryde neyther
storme of wrath was in her/but alwaye she was gentyll
lowly and meke. Secondly she enhaunced herselfe ferre
aboue the derknes of synne puttyng vnderfote thoccas
syon of it/she also brake his heed whiche was the cause &
encreaser of synne. Thyrde she was a bryght & clere vir
gyn without all derknes of ygnoraunce. Of these condy
cyons many thynges may be sayd to the laude & prayle
of this blyssed virgyn/yf we entended so to do. But our
purpose is otherwyle set/our mynde at this tyme is not
to speke of her laudes whiche no creature can sufficient
ly expresse/but we purpose to make our prayers to that
blyssed moder & mayde/y she of her goodnes vouchesaue
to helpe vs in our myseryes. For in vs be thre kyndes of
wretchednes contrary to the thre vertues in her spoken
of before. fyrst the mysery of fere and drede wherby our
soule is neuer in rest but alwaye troubled & shaken with
that grete storme & tempest. Secondly y mysery of bon
dage & seruytude to synne/that is whan ony persone is
made subgette and cast downe by the grete weyght of it
Thyrde the mysery of ygnoraunce & blyndnes wherby
the lyght of trouth and good knowlege is withdrawn
from vs & hydde as vnder a cloude. Let vs now therfore
aske helpe of this moost holy virgyn whiche obteyneth
qualytees & condycyons alwayes cōtrary to these mys
eryes. All these wretchednesses be reherced of y prophete
Dauid in this thyrde penytencyal psalme as ye shal vn
derstande by dyligent gyuyng hede to our sayenges.
¶ Many troubles & vexacyons aryse in vs ayenst y tran
quyllyte of this mylde moornyng/some cometh by fere of
the eternall punysshement of god/some for drede of the
paynes of purgatory/some be caused of our bodyly dys
eases whiche we suffre for the gylte and offence of our fyrst

fader Adam / some by the remēbraūce of deth vncertayne
that nedes must folowe at y last after all these greuous
vexacions. Many also be caused by fere of the temporall
punysshement of god excercysed in this lyfe for our tres-
passes / & last by y vngsomnes of our synnes many trybu-
lacyons be engendred in our soules / by y whiche synnes
we haue deserued punysshement of goddes vengeaūce.
Of a trouth one of these vexacons somtyme troubleth y
myndes of synners. Our prophete remembreth them by
ordre. The fyrst perturbacyon or trouble whiche is cau-
sed by fere of the punysshement of god euerlastyngly to
be vsed vpon dampned synners / must nedes prycke the
mynde and conscyence of the synner / for whan that eter-
nall punysshement shall appere and be shewed / the coun-
tenaunce of god shall be so formydable and ferefull that
in the tyme whan myserable synners shall stande in his
syght they shall thynke themselfe set in a brennyng for-
neyse of fyre. As it is sayd in holy scrypture. **Pones**
eos vt clibanū ignis in tempore vultus tui
Blyssed lorde thou shalt at the daye of Jugement set all
wretched synners as a clewe or a grete hepe of fyre for
fere of beholdyng thy ferefull couētaunce / the worde
whiche he shall speke to them at y tyme shal be so sharpe
and vehemently bytyng / in so moche they shall couey-
te or desyre rather to dye a thousande tymes than to here
it / whan he shall openly gyue sentence on them sayenge.
Discedite a me maledicti in ignē eternum
qui paratus est diabolo & angelis eius. Goo
fro me ye cursed synners in to euerlastyng fyre whiche
is prepared for the deuyll and his aungelles. O meruay-
lous sharpe sayenge. O worde more persynge than a
double edged swerde / what creature shall not fere to be

separate from the face of god / from heuenly glozy / from
the felawshyp & cōpany of sayntes / & to be cast downe in
to eternal fyre with those ferefull & cruell deuylles. The
pphete therfore ferynge this euerlastyge punysshement
begynnynge his psalme cryenge to almyghty god / say-
enge. **D**ñe ne in furore tuo arguas me. Blyss-
sed lord punyssh me not in thyn euerlastynge punyssh-
ment. Let vs do in lyke maner makynge our prayers to
this blyssed birgyn sayenge. O blyssed lady be thou mea-
ne & mediatrice bytwene thy sone and wretched synners
that he punyssh vs not euerlastyngly. If perauenture
we be oelpyered by the infynyte mercy of god from cru-
cifyenge in þ fyre of hell. Yet there is an other fyre to be
fered / that is to say the fyre of purgatory whiche fyre is
so hote and full of dyuersyte of payne / that all tourmens-
tes and dysleases of this worlde be no thyng to be com-
pared to it / whiche thyng holy saynt Austyn cōfermeth
by these wordes sayenge. **I**lle ignis gramoꝛ est
q̃ quicq̃d homo pati potest in hac vita. The
fyre of purgatory is moze greuous than ony payne man
may suffre in this lyfe. Alas we wretched synners what
harde sayenge is this. Be there not some greuous pay-
nes in this lyfe. Those þ be vexed with þ stone / strangu-
ry / and the fluxe / fele they not meruaylous grete paynes
whan they can not kepe themselfe fro waylyge & cryen-
ge out for sorowe / what shall I saye of the whiche suffre
payne in the heed / to the ache / & akyng of bones / do they
not suffre grete paynes / & also marters of whome many
were slayne / some boyled / an other sawed a two / an other
toꝛne with wylde beestes / an other roasted on þ fyre / an o-
ther put in to scaldyge hote pytche & rosyn / dyde they not
suffre bytter payne. Notwithstandynge to be punysshed

in the fyre of purgatory is ferre more greuous payne thā
all these we haue reherſed / what meruayle is it than yf
the fere of ſo grete & paynfull fyre trouble vs ſynners /
wherfore it foloweth **E**t ne in ira tua corripias
me. Blyſſed lord ſayth Dauid correcte me not in þ fyre
of purgatory. So let vs call vnto our blyſſed lady prayen
ge. her to be meane for vs þ her ſone our Judge not ones
ly punyſſhe vs not in the paynes of hell whiche be euer
laſtynge / but alſo þ he correcte vs not in þ paynes of pur
gatory whiche haue an ende. ¶ The thyrde trouble that
we ſuffre ryſeth & is cauſed of the woundes inflycte and
beyng in our body for þ synne of our fyrſt parentes. For
whā Adam was ſet in paradylſe a place of grete pleaſure
bolupty & reſt / almighty god thzette hym ſayenge / what
ſoeuer tyme he taſted of þ forbodē tree / he ſholde be wou
ded. **Q**uod tā ei q̄ vniuerſe poſteritati eius
mortē inferret. Whiche ſholde be a mortall wounde
bothe to hym & all his poſteryte. Almighty god had his
bowe redy bent wherwith he ſholde ſtryke hym / of the
whiche bowe is wyten in an other place. **T**etendit
Arcū ſuū. God hath bent his bowe / for all this / Adam
attempted þ mater fell to synne / whome anone almighty
god dyde ſmyte / the behemence of the whiche ſtroke / all
we that came of hym do fele / the woundes of it abyde ſtyll
in vs not clene made hole / all though they be hyd & coue
red / wyll ye knowe whiche be the woundes. Let vs be
hungry a lytell whyle / and anone we ſhall fele the pe
nurye of hungre. Abſteyne from dzyinke / anone cometh
thyrſte. Go a ſote many myles / anone cometh weeryneſſe.
Put your ſynger nygh the fyre / & full ſoone ſhall ye fele
impaſſyble hete. Ete vnholſome metes / & anone cometh
ſekenes. By theſe woundes afore ſayd without doubte

We be brought to dethe/ yf the body be not soone remedies
dyed. Adam wanted all these woundes or euer almygh-
ty god dyde stryke hym. And we also sholde haue wan-
ted them yf that stroke had not ben/ we all be wounded
by his stroke/ wherfore the prophete sayth. **Quonia**
sagitte tue infire sunt michi. Blyssed lorde thyn
arowes be stycked in me/ yf perauenture these arowes
myght be plucked awaye by any medycyne/ or by crafte
we myght be made hole of our woundes/ and so to scape
dethe/ whose fere troubleth vs without mesure in this
fourth place/ y wylse man sayth. **¶ mors q̃ amara**
hōi hñti pacē in substācia sua. O deth how byt-
ter arte thou to a man haupnge peas with his substaūce
of worldly goodes / or elles thus/ that hath this worlde
at his wyll/ whiche vse these worldly pleasures meryly
they knowe not/ they haue not in mynde what is behyn-
de in the worlde to come. Alas how greuous and bytter
is to them the remembraunce of dethe/ whose dartes or
arowes may not be expulsed by any crafte/ we can not
fynde the meanes by any medycyne to heale our woundes
we must nedes dye/ & dayly we drawe nygh dethe more
and more. **¶ Omnes morimur.** All we dye/ or be dy-
enge. **Scripture** sayth this verbe morior after saynt Au-
gustyne is vndeclined/ sygnefyenge y no creature may
escape/ flee/ or declyne from deth/ our lorde hath so gre-
uously stryken vs with the dynte of his arowes/ wher-
fore our prophete sayth. **Et cōfirmasti super me**
manū tuam. Lorde thou hast perced and fxyed thyn
arowes so sore in me that my wounde is so grete & with-
out cure I can not escape but nedes must dye. We sayd
the fyfth perturbacyon cometh for fere of goddes punyſ

shement / whiche the prophete calleth in this psalme.
Faciem ire Dei. For by these wordes **F**urore Dei
is vnderstande þe euerlastyng punysshement vpon them
whiche be dampned. By these wordes **F**aciem ire Dei
is vnderstande temporall punysshementes in this lyfe/
whiche temporall punysshementes causeth vs also to be
in trouble. For what creature remembryng so many pu-
nysshementes done vpon synners in this lyfe bodyly / &
perauenture for lesse offences than he hymselfe hath done
can be without fere / leest he shoulde suffre the same or mor-
re greuous for his owne offences. Adam ayenst the com-
maundement of god tasted but one apple / and anone he
was cast out from the goodly gardeyne of paradysse in to
this erthe full of byeres and byembles. It semeth but a
small mater / and also he and all his posterite euer after
were made mortall. Alas how many tymes haue we
synners broken the commaundementes of god. The peo-
ple of Israel ledde by Moyses thurgh the deserte / whan
it was so they had eten no flesshe of many dayes. At the
last they desyred to ete of the egypciens flesshe lyke as it
was theyr customable mete befoze / almyghty god gaue
them theyr desyre. But **Q**uonia adhuc esca fuit
in ore eor: ira Dei descendit super eos. whyles
they were etyng and mete in theyr mouth / the punyshe-
ment of god fell vpon them / and a grete parte of them
were slayne. Afterwarde the same people made wery
by a longe Journey / grudged in theyr mydes ayenst our
lorde / wherfoze todayne fyre fell vpon them / and vtter-
ly brente & destroyed the later parte of theyr hoost. Haue
not we commytted many more greuouser offences than
these be: Yes truly. For whā we lacked no mete but had

grete plente of it / haue we not for all that desyred more
delycate metes not content with suche as we had / hath
not a lytell bodyly labour ben teduous to vs / as to go vnto
to the chyrche there to abyde to be at the seruyce of god /
and to here holsom doctryne / whiche of vs herynge these
offences beyng culpable in them wyll not fere the punysshementes
of god bothe in this lyfe & after. Namely
whan this holy pphete so dyde / in so moche he sayth his
fleshe trembleth for fere. **N**on est sanitas in carne mea. Blyssed lord I haue none helth in my fleshe
it trembleth for fere of thy punysshementes. They be very
happy & blyssed whiche neuer desyled themselves with
synne / but alwaye hath kepte them clere without ony
spotte of it / as touchynge actuall synne / for truly they haue
grete rest in theyr soules / & they that haue done y contrary
fele in themselves an inwarde stryfe whan they remember
themselves in theyr lyuynge / for suche as hath polluted
conscience gyue them to other besynes rather than
to loke vpon themselves. Truly thabomynacyon of an vn
clene conscience is so grete that y remembraunce of it is
thought to y persone so encombred so grete payne / as he
were vexed & troubled in the tourmentes of hell. O how
many hathe slayne themselves after theyr grete offences
done / whan they myght not holde vp and sustayne theyr
vnhappy lyfe. Example we haue of a Romaine woman
called Lucrece & many other. The thre pryncypall partes
of the soule wherby y hole man shold be gouerned be
holdynge the vglysome and detestable monstre of synne
dooth accuse eche one other / to the memory it is objected
that he shold haue kepte in mynde the holy monycyons
and techynges whiche oftentymes he herde by the pre
chers of godly doctryne. To the reason is sayd that he

holde haue resysted and withstonde moze besylp / & not
haue suffred so grcte fylthynes of synne to be cōmytted
in the soule / to the wyll is obiected that by his boldnes &
rennyng to moche vpon his owne byddell / neyther obey
enge to memozy nor to reason is caused that the soule is
polluted with the fylthynes of synne. Therfoze the cons
cyence alwaye prycketh & grutcheth ayenst synnes euyl
cōmytted / accor dyng to the prophetes sayenge. **Non**
est par ossibus meis a facie peccator. No par
te of my body can be in rest for the greuoufnes of my syn
nes. Take hede with how many and what stormes of
trybulacyon we be vexed within our bodyes / we haue
no tranquillite / no quyetnes but troubled in euery parte
with many dyuers vexacyons. fyyste by the paynes of
hell / of purgatozy / by our bodyly greuaunce / by deth / by
the punysshement of god / and last by thabomynacyon of
our synne. Therfoze let vs go vnto this mylde moznge
our blyssed lady virgyn Mary / bescehynge her þ she wyl
bouchesaufe to delyuer vs from these stormy wretched
nesses in this lyfe / and after graunte vs quyet soules.
These suffyseth for the fyyst kynde of wretchednes. We
sayd the seconde kynde of myserye is to be caste downe
vnder the derkenes and cloude of synne / & myserably to
be in captyuyte vnder the yoke of it. Many tymes synne
is compared to a serpent. A serpent hath a heed / a body
and a tayle / semblably so hath synne / for whan ony man
feleth þ fyyst instygacyon or sterynge to synne / doubtles
there is the serpent's heed. Whan afterwarde he consen
teth to the same instygacyon / than he suffreth þ body of
that serpent to entre. And at last whan he fulfylleth the
synne in dede / than is þ venemous tayle of that serpent
entred. Without thou resyste and withstande the heed

that is to saye the fyrst suggestyon/it shall be very harde
for the to exclude synne/for where as a serpent may gete
in his heed/anone he byngeth after y^e resydue of his bo-
dy. So by synne/yf also the streyght passage be made
open to y^e fyrst monyeyon or sterynge to synne/anone he
draweth after hym the hole body/& neuer sealeth tyll it
come vnto the hyest parte of the soule/he auauiceth hym
selfe & is lyfte vp ferre aboue y^e mynde/whiche ought to
be the heed of y^e soule. And this of a trouth is a grete my-
sery wherof this holy prophete Dauid maketh his com-
playnte sayenge. **Qm iniquitates mee supgreffe**
sunt caput meū. All the partes of my body be with-
out rest bycause my synnes be exalted ferre aboue myn
heed. We haue gyuen so grete lycence to this serpent
synne & so easely entreated it that now whan it is ones
entred it wyll not out agayne/but as a tyraunt hath de-
creed to kepe in possellion y^e habytacle y^e he hath wonne
eyther peasibly or by strength. Fyrst or euer we comyt-
ted syhe many mocyons of it were felte in vs/but it was
onely in y^e inferyoz parte of the soule. And now syth it is
suffred to haue any interest/he hath enhaūced hymselfe
aboue the hyest parte of the soule & there is resydent/cō-
maūdyng what hym lyste/thrustynge downe the poore
soule with his greuous burden & weyght that oftenty-
mes it is compelled to do that thyng which it wolde
not do. Peraventure some synner wyll saye. I perceyue
noz fele any weyght in myselfe/do I neuer so many syn-
nes. To whome we answer that yf a dogge hauynge a
grete stone boude aboute his necke be cast downe from
an hygh toure/he feleth no weyght of that stone as longe
as he is fallynge downe/but whan he is ones fallen to
the groude he is bcasten all to peces by the reason of that

weyght. So the synner goynge downe towarde the pyt
of hell feleth not the grete burden of synne/ but whan he
shall come in to þe depnes of hell he shall fele moze payne
than he wolde. Also euery creature whiche is aboute to
put awaye the yoke of synne feleth the grete & greuous
weyght of it. Our holy pphete had in experyence þe heuy
burden of syne whiche sayd. **Et sicut onus graue
grauate sunt sup me.** My synes be heuy vpon me
lyke to an heuy burde. God forbede that we saye no man
may caste out synne from the soule ones entred in to it/
we saye not that/ for yf it were so all we sholde despayre/
bycause why no persone is without synne. But we saye
it is ryght harde vtterly to expulse synne suffred so lon-
ge at lyberte & hath had so moche lycence to abyde in the
soule/ & holy doctours knowlege þe same. And saynt An-
selme whose wordes cometh now fyrst to mynde sayth.
Opctā q̄ felicis aditus habetis et q̄ diffici-
les exitus. O ye foule synnes how gladde & easy en-
tringes haue ye in to mānes soule/ & how harde be your
goynges out fro it. Synnes may be expelled/ but how-
truly by grete contrycyon dyligent cōfessiōn/ & not a ly-
tell bodyly satysfaccyon. But after þe synnes be so do-
ne awaye/ yf we take not vpon vs myghtely to wstande
and make batayle ayenst them/ lyghtly they shall entre
agayne in to þe soule. And as our sauour sayth. **Erūt**
nouissima hoīs illi⁹ deteriora priorib⁹ Thā shal
we be in worse condycyons ferre than we were before/
than shall the woundes of our synnes waxe rawe agayne
than shall the tokens where they were fyxed waxe rotten
a freshe by our folysshenes and neclygence. Of the whi-
che mysery Dauid complayneth in this place sayenge.
Putruerūt & corrupte sunt cicatrices mee.

a facie insipientie mee. The olde tokens of my syn
nes ware rotē agayne by myn owne solpshenes. He þ is
enured & encombred with these euylles/shall we not call
hym wretched & vnhappy: Yes truly/for no thyng eyles
but synne may make a man wretched/be a man neuer so
poore & nedy/ys he be wout synne/yet he is blyssed & hap
py. Salomon sayth. **Miseros facit pplos pctm.**
Synne maketh wretched people. Saynt Poule hauyn
ge the same mysery in experyence sayd. **Infelix ego**
hō q̄s me liberabit de corpore mortis huius
I vnhappy man who shall delyuer me from the daūger
of this deedly mysery of synne. ¶ Socrates was asked
a questyon as it appereth in þ Georgycke of plato of one
named Polus/whether Archelaus whiche than had in
gouernaūce the kyngdome of Macedony in grete glozy
were happy & blyssed or not. Socrates answered him he
coudenot tell it is to me vncertayn. Than sayd Polus he
is a kynge. Socrates sayd/all though he so be/yet may
he be a wretche. Polus added more & sayd/he hath a glo
ryous kyngdome/a grete housholde/and grete rycheſſe
Socrates answered/what of all this/these cōmodityes
maketh not a man blyssed/for vnder them may be pryue
ly a wretched soule. If þ wylte sayd Socrates that I tell
the whether this man be blyssed or wretched/shewe me
his soule/& anone I shall assoyle thy questyon/for the de
monstracyon of this mater dependeth of þ soule. Truly
a soule subgette to synne is wretched whiche our pphete
Dauid wytnesseſſeth sayenge. **Miser fact⁹ sum.** By
the reason of my synne I am made a wretche. That crea
ture what soeuer he be is blyssed whose wyl is obedyent
to reason/that is to saye/in whome reason & grace hath
vij. psal. ff. ij.

domynacyon/for by reason & grace ryght & Justyce shall
be kepte. But yf it be cōtrary than shall peruersyte & vns
ryghtwysnes haue place and lyberte/that we may more
openly perceyue this thȳge/let vs cōsyder this example.
As longe as the myddes of a lyne is egall with bothe en
des/neither goynge wronge towarde the ryght hande
nor towarde the lyfte hande/so longe it is called a ryght
lyne/ but yf it tourne cōtrary eyther to y one parte or to
the other/or lyfte vp it selfe aboue eyther endes/the lyne
is not ryght but croked. In lyke maner let vs cōsyder y
powers in the soule/that is to saye reason/wyll/& vnder
standynge/the vnderstandynge must be guyded by the
wyll/& wyll must be ruled by reason/for wyll is the myd
dle parte bytwene vnderstandynge & reason/lyke as the
myddle poynte in a lyne / wherfore yf the wyll whiche
ought to be y myddle parte & also subdued to reason lyft
vp hymselfe aboue reason/is not thozdre peruerse & incō
uenient/is not there a croked soule? Yes wout doubte.
Lyke wyse it is in synners whan reason is put downe
& wyll is vnwysely exalted. **E**t incuruatus sum
vsq; in finem. The prophete sayth. By synne I am
made croked vnto the grounde. I haue more mynde on
erthly thynges than vpon heuenly/whan y soule is thus
dyfformed and brought in to this myserable cōdycyon/
what is lefte behynde but penaunce & sorowe. The phy
losophers shewed two dyuerse wayes/ one is the waye
of vertue/the other of vyce. The way y ledeth a man to
vertue is laborous & full of thoznes/ notwithstandinge
the ende of it is very pleasaunt. The waye whiche byn
geth a man to vyce is mery & full of sensuall pleasures/
but the ende of it is very bytter and sharpe. A certayne
phylosophye called Domesthenes what tyme he desyred

to haue the presence & company of a certayne euyll dyspo
sed woman/ & she asked a grete somme of money. He an
swered that his lernynge was not to bye penaunce so dere
Sygnefyenge that after the fylthy volupty of the fleshe
no thyng remayneth but sorowe & penaunce/ for the whi
che he wolde not gyue so moche money. Our prophete co
syderynge this addeth sayenge. **Tota die contrista
tus ingrediebar.** Many causes there be for synners
to be penytent whiche haue caste downe themselfe in to
these myseryes/ not compelled by vyolence/ but by theyr
owne wyll & mynde/ from the whiche they may scantly &
with grete dyffyculte aryse/ what for y^e tyranny of synne
what for leuyng of the occasyons to synne/ caused of the
pleasure whiche y^e fleshe hath gotten by wycked custome
of it. For as saynt Iherome sayth/ those that be virgyns
fele not so grete temptacyons of the fleshe as they whi
che ones or ofte tymes haue had the flesshely volupty in
experyence/ for the fleshe that befoze hath ben polluted
by y^e foule and fylthy pleasure of the body/ feleth moche
more vnclene mocyons than dooth the fleshe whiche al
waye hath ben clene and chaste/ for the vnclene body per
suadeth & sheweth to the soule the wycked cogytacyons
and derke fantasyes of his vnthyrfty flesshely pleasures
done befoze/ wherby it is many tymes begyled & scorned
Therefore the prophete sayth. **Qm̄ lumbi mei im
pleti sunt illusionibus.** The partes of my fleshe
wherin the nouryschyng of flesshely volupty be resy
dent & abydynge/ are replete & fulfylled with mockes &
scoznes. O folysh & madde fleshe whiche entyseth and
causeth so many euylles to y^e hurte of it selfe/ for the body
stereth & moueth y^e soule oftentymes to the fylthy lust of
the fleshe/ whiche is the moost hurte that can be to the

body/for the lyuely spyrites wherby the fleshe is quyk-
ned be spylte & shedde out with the seede of man. And so
by þ he leseth many of his strengthes. Phylscypens saye
that a man taketh moze hurte by the effusyon of a lytell
seede than by shedynge of ten tymes so moche blode/whi-
che thinge of a lykelyhode saynt Poule ment rebukynge
fornycatours/sayenge. **P**ctm̄ quodcunq; fecerit
homo extra corpus suū est/qui autē fornicat-
ur in corpus suū peccat. Every synne that a man
dooth is outwarde from his body/but he that dooth for-
nycacōn or lechery offendeth god & also hurteth his body
Uerely it is a grete mysery to loue the body so moche/&
notwithstandyge procure so grete hurte to it by flesshely
lust/whiche mysery our pphete sheweth sayenge. **E**t
non est sanitas in carne mea. By the reason of
flesshely lust I haue no helth in my body or in my fleshe
Therfore synne greueth bothe body & soule & profyteth
none of them but engendzeth grete hurte to bothe. The
soule is tourmēted by a syght of a polluted cōscyence/by
the vyctory of synne hauynge domynacyon/by the heuy
burden of it/by renewynge of olde synnes/by þ mysery
that foloweth/by þ croked custome of it ones leste & for-
saken/& last by penaūce sorrowful. The body is also tour-
mented by þ pryckynge of flesshely lust/& by losse of his
strengthes. So that a synner may sauely saye as the pro-
phete wyrteth folowynge. **A**fflictus sum. I am
troubled by synne bothe in body & soule. The encrease of
a synners payne is whā he calleth to remembraūce how
longe he hath serued so vncurteys and vngentyll a lord.
Saynt Iohan sayth. **Q**ui facit. n. pctm̄ seruus
est peccati. He that cōmytteth synne is the seruaūt of

synne / therfore euery synner hathe synne for his lord
whome he serueth. What maner of lord synne is may
be knowen by the stypende and rewarde that he gyueth
to his seruauntes in the ende. Saynt Poule wyrteth of
this stypende sayenge. **S**tipendia peccati mors
est. The rewarde of synne is deth / what maner deth:
truly deth eternall. This rewarde agreeth well for su:
che a lord / what stypende sholde the moost vnhappy
lord gyue but the worst that may be thought / who so
euer serueth this malycious and cursed lord is in grete
bondage and seruytude / wherfore the prophete addeth
sayenge. **E**t humiliatus sum nimis. By synne
I am made a bonde man / to whome: verily to the lord
named synne. Now ye haue herde how many grete my:
seryes we suffre vnder the bondage and yoke of synne /
and how we be thraste downe vnder the cloude and der:
kenesse of synne. Therfore let vs flee vnto our bryght
mornynge the moost holy moder of god / whiche as a
fayre mornynge hath lyfte vp herselfe aboue all derke:
nesse / and by her humplyte hathe broken the deuylls
heed / whiche was the fyrst auctour and causer of synne
and derkenesse. Let vs aske and truste helpe of her in
this seconde kynde of wretchednesse / wherof we haue
now spoken / alwaye folowynge the wordes and ordre
of the prophete. ¶ The thyrde kynde of myserye is yet
behynde / whiche we sayd is the myserye of ygnoraunce
and blyndnesse / wherby the lyght of trouthe is tourned
away from vs / as by a cloude comynge bytwene. This
blyndnes may be shewed many wayes / as fyrste by the
two meanes wherof we shall speke / that is to saye / we
abstayne not from synne / neyther for the abhomynable
lothsomnesse of it / nor for the reuerence of our blyssed

lorde god alwaye beyng present / that thyng must ne-
des of very ryght be thought vglysome & detestable / whi-
che is þ cause of so many grete myseryes & bytternelles
afoze reherfed / for neyther þ paynes of hell nor of purgas-
tory had neuer ben thought / yf synne had not ben. Man
kynde shold neuer haue felte ony werynes or bodyly gre-
uaunce by the reason of labour / yf synne had not ben ney-
ther ony dystemperaunce of colde or hete that sholde anoy-
the body / hungre / thurst / ne grete or of sekenes of byolet
stroke / yf synne had not ben. Also the soule sholde haue
wanted ygnoraunce / inconstaunce / & rebellyon of vnder-
standynge ayenst reason. These myseryes & many more
whiche now I leue of happen to vs bycause of synne.
What trowe we / was not Lucyfer an aungell shynynge
with grete lyght or euer he fell downe in to hell: & what
elles made hym so blacke & dyfformed but onely synne.
No thyng in the worlde dyspleaseth almyghty god but
synne. For as Moyses sayth. **Uidi de^s cuncta q̄ fece-
rat: & erāt valde bona.** Almyghty god loked and
sawe all thynges whiche he made / and they were very
good. Every creature of god is good and acceptable to
hym yf synne be awaye. But yf it be neuer so goodly a
creature defyled wth synne / it is abhomynable in the syght
of god / & ferre more abhomynable than is the stynkynge
caryon of a dogge or ony other venemous worme in the
syght of men / wherfore holy scripture comaundeth eue-
ry persone sayenge. **Quasi a facie colubri: fuge
peccatum.** Flee synne lyke as thou wolde flee from
the syght of an adder or ony other venemous worme.
And the holy man saynt Anselme sayth. **Sic vna
parte gehenna fuerit et ex altera peccatum**

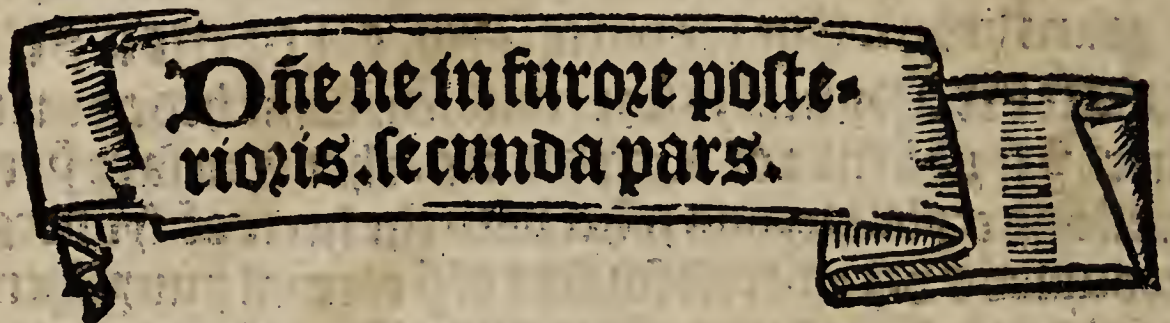
mallē in gehennā ire q̄ inquinari peccato.

If hell were of the one syde of me/ and synne on y other syde I had leuer goo in to heil than to be defyled with synne/ the abomynable stynke of it is so grete / therfore our blyndnes is very myserable/ whiche so many tymes haue herde of the prechers of god how deedly & horryble monstre synne is/ & how moche it is to be fledde & despy: sed/ notwithstandinge we do not eschewe it/ but study: ously with all our dyligence folowe/ clyppe & in maner kysse it. And whan we haue none occasyon to synne we sorowe and wayle. There was neuer hungry lyon that layd so sore awaite for his pray as synners dooth to gete occasyons to synne/ they seke the flaterynge of worldly pleasures euen as rampynge lyons dooth for theyr pray. Also yf they be deferred from theyr purpose they wayle and make sorowe whiche mysery our pphete shewed in this nexte verse. **Rugiebam a gemitu cordis mei.** I sought occasyon to synne/ not fayedly but fro the very herte of me. This is a grete blyndnes that we haue spoken of/ and the other whiche we shall shewe is moche more. If y lothsomnes of synne be not suffycient to cause vs leue & flee from it/ at the leest y p:esence of almyghty god our maker our gouernour sholde cause vs forsake synne/ in whose power resteth our lyfe and deth/ whiche from aboue loketh & beholdeth what soeuer we do/ so openly as I se & beholde ony of you/ & moche more openly/ for of mannes aspectes or syght myght come fro the soule & perse thzugh a glasse/ thzugh the heuens vnto the sterres/ tyl it come to y place where almyghty god is resydent/ notwithstandinge moche more the syght of god hath power to loke thzugh them all downward tyll it come to the fetherste and inwarde partes of the herte

and soule. I beseeche you let vs thynke in ourselfe / the cle-
rer syght the ferder may loke & beholde / & yet yf an other
be twyse so clere it may perceyue & beholde twice so ferre
and so infynytely. Therfore almyghty god whose syght
is ferre byghter & more clerer than all other be may be-
holde and loke to euery dystaunce be it neuer so ferre and
without nombze. A grete dyfference is bytwene y syght
of god and of man. The ferder that mannes syght gooth
the more weyke and feble it is / why? for it is lymytte at a
certayne. The syght of god is of grete strength without
ende and lymyttynge at certaynte / & for that cause whe-
thersoever it gooth forth be y space or dystaunce neuer so
ferre / it is alway of lyke strength & power in euery place
without chaunge or makynge lesse / whiche holy scryp-
ture wytnesseth sayenge. **A**ttingit a fine vltz ad
finem fortiter. The syght of god attayneth to euery
dystaunce from ende to ende strongly / or alwaye a lyke
stronge. And in an other place of scripture it is sayd.
Nulla creatura est inuisibilis in aspectu il-
lius / oia autē nuda & aperta sunt oculis eius.
No creature is inuisyble in the syght of god / al thynges
be naked and open to his eyen. Therfore it is a grete and
myserable blyndnes whan we wyll not beholde & se the
horryble and ferefull countenaunce of synne. And truly
it is a more grete & myserable blyndnes / not to fere the
syght of the moost hygh lord god almyghty / but he lo-
kyng vpon vs from whome no thyng may be hydde to
haue y desyre of so lothsome & foule thyng in our herte
as synne is / yf we remembre not & be in wyll to sorowe &
wayle for it. O grete derkenes. O dymbe cloude. O be-
ry thycke myste whiche suffre not the lyght of trouth to
shyne vpon synners. Let vs therfore renne to our moost

bygght & clere moornyng. **M**arrye the moder of god whiche
 is without all and the leest spotte of synne. Beseeche
 her mekely that she put awaye this blacke clowde and
 derknes of synne/ to the intent we may haue grace to loth
 and fere the fylthynges of it/ and to drede the presence of
 our ferefull Judge almyghty god. ¶ Now syth we haue
 satysfied for our purpose at this tyme we sholde haue
 this place of the psalme/ but that the verse folowynge co-
 teyneth a rehersall or epylogue almoost of euery thyng
 spoken before. The prophete sayth. **C**or meū 2tur-
 batū est. My hert is sore troubled. Take hede & marke
 here þe fyrst kynde of wretchednes/ that is to saye þe tem-
 pestous trybulacyons wherwith the herte of synners is
 troubled & vexed/ fyrst for fere of þe eternal punysshemēt
 of god in hell/ for drede of his punysshemēt in purgatory
 also by fere of deth hāgyng alway in our neckes/ for dre-
 de of goddes punysshement in this lyf/ & last for þe vgsom-
 nes of our synes. For these we may saye wth the prophete.
Cor nēm cōturbatū est. Our hertes be sore trou-
 bled. It foloweth. **D**ereliquit me virtus mea
 My strength hath forsaken me. Here is noted þe seconde
 kynde of mysery wherby we be put downe myserably vn-
 der the thraldome of synne/ by whiche thraldome we be
 ouercomē/ subdued/ our old tokens of synne waxe rotten
 agayne/ we be made vnhappy/ croked & sorowful/ we be
 scourged sore & made lowe as subiectes/ so þe of right we
 may say. **D**ereliquit nos virtus nostra. Our
 strength hath forsaken vs. The pphete added. **L**umē
 oculorū meorū & ipsū nō est meū. The syght
 of myn eyen hath fayled me. Here is the thyrde kynde of
 wretchednes expressed/ þis is to say of our cloudy blydnes

Wherby we be so moche blynded that neyther for thabominacyon of synne whiche is a foule & ferefull monstre nor for the reuerence of god beyng present we wyll restryayne but synne styl & that greuouly / from whiche myseryes the moost blyssed birgyn delyuer vs / whose natyvyte we halowe this daye by her sone our lord Ihesu cryst whome she as a fayre moornyng brought forth the moost bryght sonne to gyue lyght vnto all synners.



4
ALl we crysten people are bounde of beery duty to gyue grete & immortall thankes to the holy prophete Dauid whiche soo dyligently hath lefte in wyrtynge his psalmes moost godly to be redde of vs and our posterite. And his so doynge as me semeth was moost for thre causes. fyrste that by these holy psalmes the myndes of synners myght be reysed vp and excyted as by a swete melody to receyue and take the study and lernynge of vertues. Secunda-lyly that yf ony man or woman hath fallen to grete and abomynable synnes / yet they sholde not despayre / but put theyr hole and stedfast hope of forgyuenes in god. Thyrddly that they myght vse these holy psalmes as let- tres of supplicacyon and spedefull prayers for remys- syon and forgyuenes to be purchased of almyghty god. Pytagorycy the people of that sect or of that blage were

accustomed euery mornynge whan they sholde ryse from
theyr beddes to here þe soude of an harpe/ wherby theyr
spyrytes myght be more quicke & redy to receyue theyr
studyes/ thynkynge no thyng more profytable than it be
to the free & noble exccytynge of theyr myndes. For doubt
les theyr sluggyshe & slouthfull myndes by that melody
were made quicke & mery. Also somtyme wycked spyry
tes were chased away by the musycall & swete stroke of
the harpe/ whiche thyng done is redde of kynge Saul/
that whan he was vexed & troubled of the wycked spy
ryte he had his moost & onely remedy by the harpe of Da
uid/ at whose sounde the malygne spyryte was dyuen
away. It is also thought that the same wycked spyryte
had so grete power on Saul for his synne. So lyke wyse
holy faders thynke all synners to be vnder the power of
an euyl spyryte. Let vs therfore turne agayne vnto these
swete melodyes of our pphete Dauid whiche somtyme
he sange with his godly harpe/ wherby we may chase &
put away all sluggysshenes & slouth put in to vs by wy
cked spyrytes/ in the whiche swete soundes we shall here
so grete plente & dyuersite of tunes as euer was herde be
fore/ for somtyme he speketh of god/ somtyme of þe deuyl
somtyme of holy aungelles/ somtyme of dāpned spyrytes
Now of hell paynes/ & somtyme of the paynes of purga
tory/ otherwhyles of the ryght wysnes of god/ somtyme
of his grete mercy. Now of drede/ anone of hope/ som
tyme of sorowe and wepyng/ and somtyme of gladnes
and cōforte/ somtyme of bodyly wretchednes/ somtyme
of the wretchednes of the soule/ somtyme of þe cursynge
of vyces and synnes/ somtyme of the praysynge of ver
tues. Otherwhyles of good and ryght wyse people/ and
anone of wycked and vnrigh wyse. By this dyuersyte

of melody of synners can not be reysed bp from the slepe
of synne & excyted vnto godly watchynges they are to
be thought as very deed. And as we sayd in the seconde
place/they that be wretched and synfull creatures may
truste to haue forgyuenes of god by these hely psalmes.
Example we haue of this holy prophete. For euery man
knoweth this prophete Dauid was a wretched and gre
uous synner/neuertheles afterwarde he lyued holply/&
by the merytes of his lyfe was lyfte bp vnto heuen. The
medycyne and remedy that he vsed for doyng alwaye
his synnes was pure and clere penaunce/whiche he las
boured so moche by ofte sayenge these psalmes & anone
he was made perfyte clene. Why therfore holde we
wretched synners doubte to be made clene from all syn
nes be they neuer soo greuous whan we knowe the lyfe
before of this prophete beclene with so grete fylthynes
of synne & now made so bryght & without spotte of it by
penaunce whiche is the very purger of synne. Crowest
thou his synne was not greuous/truly it was/whiche
also his selfe wytnesseith/sayenge. **Peccavi valde.**
I haue synned greuously. Is not the same medycyne &
remedy whiche he vsed/that is to saye penaunce present
and redy at hande to vs all:yes truly/for it was sayd to
euery persone. **Penitentiam agite.** Do penaunce
Haue not we the same god / and is not he as ryche and
plentifull in his mercy as euer he was before:yes with
out doubte. Saynt Poule affermeth the same/sayenge
Idem Dominus omnium et diues in omnes
qui inuocant eum. The lord of all is one without
chaunge or mutabylte and euen a lyke lyberall & plenti
fuous to euery creature that calleth to hym. Crowest

thou that he be percyall in ony condycyon and that he
offreth not his grace to euery creature ouer all: yes very
ly. For saynt Peter the apostle sayth. **I**n veritate
comperi quia non est personarum acceptor
Deus: sed in omni gente qui timet Deum et
operatum iusticiam: hic acceptus est illi. I
haue spyed and perceyued for a trowth that god is none
accepter of persones/ but amonges all people who some
euer dredeth almyghty god and dooth ryght wysenesse
that persone is acceptable vnto hym. Therfore yf we
drede almyghty god and doo ryght wyse penaunce we
may truste veryly for to haue forgyuenesse of hym/ and
without doubt for to be accepted of his mercy. Vnto
the whiche this holy prophete Dauid bothe admonys
sheth and entyseth vs by these holy psalmes/ the whiche
mater ought for to be for all wretched synners to theyr
grete comforte and truste of forgyuenesse. The thyrde
and last that these holy psalmes be lyke as lettres of sup
plycacyon the whiche we may gyue vnto almyghty god
as redy mouers and sterers of his infynyte mercy for vs
shall be made open on this wyse. If peradventure ony
persone haue a mater or besynes with the kynges hygh
nesse and in his cause gretly desyre his goodnes and his
pyte / &c. he not shortly go vnto some wyse man in suc
che maters and desyre a lettre of supplicacyon for to be
made wyllyngly/ wherby he may cause the kynges pyte
in his besynes to be obteyned and had. Truly his truste
is not onely in his owne wysdome for to be soo bolde in
handlynge his mater & to purpose it onely by his owne
wordes or his owne wytte. We synners be in lyke con
dycyon. For truly we haue many maters in the hyghe

courte of the moost hygh kynge almyghty god / for the
whiche it sholde be profytable and necessarye the pyte
of god to be purchased for vs. And who is more wyse in
that courte for our besynes to be spedde / that is to say for
forgyuenes to be obteyned / than is our prophete Dauid
that commytted before the peryll and daunger of the sa-
me thyng in hymselfe. Verely he was a synner as we
be and a besy folower for forgyuenes. With grete dyl-
gence made these holy psalmes whiche he dayly offred
vp vnto almyghty god with grete deuocion as lettres of
supplicacyon / by the whiche he moued gretely his good-
nes for to forgyue hym. Therfore we knowynge the ver-
tue and effycacy of these holy psalmes / let vs vse them
in our lyke besynes and doubt not to haue forgyuenes
yf we do it so louyngly as he dyde in his tyme. For so the
euery prayer offred vp of a penytent herte is acceptable
vnto our moost good and mercyfull lord god / but that
prayer aboue all other is ferre more acceptable to hym
whiche is approued by holy chyrche and made by a man
of meruaylous and not vnknown holynes / in the whis-
che prayer fyrst is asked forgyuenes of synnes / strength
of the soule to withstande synne / and contynuaunce of
vertue / whiche thyng is nobly done in the psalmes of
Dauid / namely in the. vii. penytencyall psalmes / whose
declaracyon we haue taken vpon vs / therfore let vs glad-
ly and louyngly desyre them / and oft offre them vp vnto
almyghty god / mekely askynge forgyuenes of hym for
our synnes / whiche vncurteysly we haue comytted and
done ayenst his goodnes. ¶ In this parte of the psalme
our prophete Dauid dooth thre thynges. Fyrste he cal-
leth to mynde his wretchednes. Secondly he gadereth
togyder many thynges wherby he may trust for to haue

forgyuenes. And thyrddly he sheweth that onely by the
helpe of almyghty god he contynueth in this good pur
pose. No thyng that may be seen or thought is moze pro
fytable wherby the mercy of god may excercyse & vse his
operacyon than is our wretchednes/whiche in how mo
che y moze it be/so moche moze it must moue & stere our
mercifull lord god to pyte & forgyuenes. Therfore this
prophete Dauid remembrynge it calleth to mynde all his
offences and trespasses/wherby he may shewe his wret
chednes to be grete & ouer heped. He spake before of the
inwarde partes of mysery / now he remembreth nom
brynge the outwarde partes of it. This prophete sayth
thus/my wretchednes standeth not onely in the trouble
of myn herte whiche is very grete/nor in the feblenes of
my strength depressed and put downe by the tyranny of
byces/neyther in the myserable blyndnes of my soule/
but it is otherwyse encreased/and by that wherof my
chefe comforte and consolacyon ought to be had / whi
che is a very vnhappy kynde of wretchednes. Weryly
they that be my frendes and nygh aboute me be myne
aduersaryes & moost ayenst me. Werauenture it sholde
seme þ we haue sayd a thyng ayenst reason to saye our
frendes and they that be next vs be rather our enemyes
than our frendes. But and we wyll call to mynde and re
membre how moche they do lette vs from getyng the
helth of our soules it sholde to no man be a doubte. For
what sholde be moze precyous and derer vnto vs than
tyme and longe space of lyfe to do penaunce for our syn
nes and trespasses done and paste/and to obteyne many
large rewardes of god by doynge good werkes whis
che goodnes and good purpose is moost of all taken a
waye by them that be nexte aboute vs and our frendes/

namely that we calle our frendes. A certayne doctoure
sayth / they be theues and stele awaye our tyme of well
doynge in this worlde. Also yf we be in the wyll for to
forsake this worlde or to take vpon vs an harder and a
strayghter waye of lyuynge / who shal sooner withstande
our good purpose than they whiche be as our frendes
and nexte aboute vs. If we be in mynde to sell all that
we haue and dystribute it in almes vnto the poore peo-
ple after the counseyle of cryste / who wyll be more ayenst
vs than our frendes & neyghbours. Oftentymes at grete
feestes / Jonkeryes / & drynkynges we be made more in-
temperate & more disposed to vyce than is conuenient &
honeste for vs to be. And by whose byddynge and desyre
elles / but by our frendes & neyghbours. Also of euer
y word spoken vnproufytably and in vayne we shall
gyue accounte before god / notwithstandinge it content-
eth not our frendes whan we be in theyr company with-
out we vse many ydle wordes and vnfruytfull bothe for
body and soule. More ouer in whose causes and besynes
dooth our conscyence more grudge & is hurte than in the
causes and besynes of our neyghbours & frendes / whan
we helpe / defende / or prayse them to other / or elles auauce
them our selfe. And last yf our neyghbours and frendes
se ony thyng in vs to be lauded or praysed / they glauer
and prayse it so moche that anone we synne in vaynglor-
y / and also be proude of our selfe. And yf they spy ony
thyng in vs that is lewde or to be forboden they wyll
craftely colour it / or elles go by as they se it not / so that
we neuer can knowe our selfe / wherfore they be to be
thought rather our enemyes than our frendes. They see
me to drawe nere vs for our profyte / but contrary they
do agaynst vs and no thyng for our profyte. Our pro-

phete sayth in lyke maner. **A**mici mei et proximi
mei aduersum me appropinquauerunt & ste-
terunt. My frendes & neyghbours drew nygh and
stode styfly agaynst me. He speketh not of them that be
frendes in dede / suche be very scante / of whome it is wy-
ten **B**eatus q̄ inuenit amicū verum. Blyssed
and happy is he that hath founde a true frende. Pera-
uenture at that tyme this prophete Dauid had none su-
che. But of the carnall and comyn frendes wherof is a
grete nomibre. He addeth sayenge. **E**t qui iuxta me
erant de longe steterunt. They whiche were as
my frendes and my neyghbours stode aserre from me /
Who shall we saye is nere ony man yf that his neygh-
bour and frende be not / who is to be thought moze nere
than a neyghbour or frende / certaynly none. But pera-
uenture this prophete ment by them that be as neygh-
bours and frendes suche as fauour and owe good wyll
onely to the body. And by those that be nygh vnto vs he
ment them whiche haue cure of soule. For they of very
duty sholde fyrst haue the name of a frende and neygh-
bour. For bycause the soule is nexte the body / & though
it be so that euery persone hath charge or other in rebus
kyngde byces accordynge to the sayenge of our sauyour.

Si peccauerit in te frater tuus corripe eū.
If thy broder or euencristen offende the correcte hym.
Notwithstandynge thoffyce of correccyon longeth fyrst
vnto prelates and vnto suche as hath cure of soule / whi-
che be sette in this worlde by almyghty god as ouerlos-
kers of the people / vnto whome is also comaunded that
they sholde shewe to them theyr greuous offences / but
they stande aserre of / they spare to saye the trouth. Elles

let vs go to the lettre / that is to say bysshoppes be absents
from theyr dyoces and parsones from theyr chyrches.
Elles to the spyrytuall sense as thus / no man wyll shewe
the fylthynes of synnes. All we vse bypathes & circum-
locucyons in rebukynge them. We go no thyng nygh to
the mater. And so in y meane season the people perysshe
with theyr synnes / whiche thyng y prophete complay-
neth sayenge. **Et qui iuxta me erant de longe
steterunt.** They that had cure of my soule stode aserre
from me. Truly those be very wretches whome synnes
do subdue and put vnder the myserable yoke of seruy-
tude or bondage. They be also thraسته dolone in to a mor-
re streyghter corner of mysery whan theyr frendes and
neyghboures wyll not admonyshe and reprove theyr
wyckednesse but suffre them so to contynue / whan also
prelates and parsones do not correcte theyr mysse lyuyn-
ge and shortly call them to amendement / but rather go
by and suffre theyr mysse gouernaunce. What than / truly
the soule beyng gladde of his destruccyon & in maner
rennyng on his owne byrdell not helped by his frendes
no thyng cared for of bysshoppes and suche as hath cure
of soule must nedes come in to the deuylles power / whiche
as wood enemyes and rampynge Lyons goo aboute
sekynge whome they may deuoure / they doo the vtter-
most of theyr power / they go soze to the mater / and many
tymes ouercome suche as be very stroge. Therfore what
meruayle is it yf the deuylles catche the myserable soule
boyde & vtterly destytute of al helpe / and so taken drawe
it in to the depe pytte of hell. The prophete sayth. **Et
vini faciebāt qui querebāt aīam meā.** They
that sought for to haue my soule put grete strength for to
obteyne theyr purpose. The cursed deuylles strength &

power is very grete/as scripture sayth. **Nō est pote**
stas sup terrā que cōparet eis. No strength vps
on the erth may be cōpared to them/whiche yf they were
suffred to excercyse vpon mankynde none sholde be leste
alyue. But almyghty god of his goodnes wyl not so suffe
re it/& bycause of þ they gyue themselfe to fraudes & gy
les studyously/wherwith boldly they come vnto vs pers
uadyng & shewyng þ bayne pleasure of this worlde/
& the false Joyes of the fleshe/wherwith they scorne vs
dayly/lyke as a man in his dreame many tymes thynketh
to haue gret pleasures whā no cause is so to be thought
than wakyng he perceyueþ hymselfe deceyued by his
dreame. It is wyrtē. **Dormierūt sompniū suū &**
nichil inuenerunt oēs viri diuitiarū in ma
nibus suis. without doubte synners be begyled/and
all that they do be but dremes & vanytees/whiche thynge
the prophete addeth sayenge. **Et qui inquirebāt**
mala michi locuti sunt vanitates. Suche as
were myn enemyes & wylled me rather euyll than good
spake and perswaded vanytees vnto me/that is to saye/
worldly rycheſſe/pleasures/& false flesshely Joyes. And
yf it be so they may not take vs by those vanytees than
they laye in our way other subtyll and crafty baytes for
theyr purpose is eyther by contynuaunce of one tempta
cyon or other to make a man wery & cause hym to thynke
at þ last that god wyl not helpe hym & so he falleth in to
despayre. Eyther they be aboute to byngne a man to an
hyer perfeccyon of lyfe/to the ende anone after they may
ouerthrowe hym agayne/elles they perswade & purpose
to a mannes mynde a moze profytable place to gete ver
tue in/bycause why/they may lightly or sooner put hym

downe & make hym forsake it / lyke as fysshers do whan they be aboute to cause fyssh to come in to theyr nettes or other engyns / they trouble the waters to make them auoyde & flec from theyr wonte places. Somtyme they perswade a man to chaunge the maner of his lyfe / in to a more streyght way of lyuynge than perauenture ony person may bere or suffre / that than he that is greued afterwarde gyue ouer & forsake it / lyke as men saye apes be taken of the hunters by doyng on shoos / for y^e properte of an ape is to do as he seeth a man do. The hunter therfore wyll laye a payre of shone in his waye / & whan he perceyueth the hunter doyng on his shoos he wyll doo the same / and so after that it is to harde for hym to lepe & clymbe from tree to tree as he was wonte / but falleth downe / & anone is taken. Or elles at somtyme they laye befoze a man benym pryuely hyd vnder the colour of apperynge vertue / as to set his mynde in getyng & to laye vp worldly rycheffe for the excercysynge of the werkes of mercy. Eyther they moue a man to chastyle his body aboue his power from y^e synne of lechery. Thus by these fraudes and other innumerable the deuylles be aboute to tourne vs from vertue / wherfore the prophete added.

Et dolos tota die meditabatur. Dayly theyr mynde was to begyle me. But many tymes whan we remembre our selfe to be tempted we haue so grete pleasure in the thyng shewed by suggestyon & it semeth so Joyfull vnto vs that we perceyue no gyle in it / or at the leest we wyll not vnderstande it / therfore somwhat we here & some we wyll not here / we gyue audyence onely to it that soundeth to the voluptuous pleasures & profyte of the body / & wyll not here y^e pryncypall gyle hyd vnder that bodyly pleasure / but go by with a defe cere / whiche the

prophete in the pson of vs soroweth & wayleth sayenge
Ego autē tanq̃ surdus nō audiebā. I fared
as a deafe man / wolde not here the rebukynge of worldly
pleasure but gaue hede to all that souēd pleasauntly to
the body. It were a grete remedy to the synner that is
tempted yf he wolde dyligently make preuy serche with
hymselfe of ỹ thyng layde vnto his soule by suggestyon
what may happen of it / whether good or euyl. He may
bothe aske questyon of hymselfe / & make answere to the
same / & anone by that dyligent inquysycyon made reas
son shall shewe at the laste yf any peryll be hydde vnder
by fraude or gyle / & yf none appere he may than flee vn
to almyghty god askynge his helpe whiche shall neuer
be voyde or absent frō any persone that putteth his spes
cyall trust in hym. But of a trouth synners oftē tymes do
the contrary / they make no serche with themselfe / they
aske not the helpe of almyghty god / but ouerthrowe ras
ther themselfe and in maner the heed downward / also
as dombe men wyll no thyng obgecte or saye agaynst
synne. Therfore it foloweth. **E**t sicut mutus non
aperiens os suum. I am as a dombe man not ope
nyng his mouth. I wyll not serche and speke agaynst
myn owne synne. Saynt James gyueth monycyons vn
to al suche as fereth the deuylles temptacyons that they
withstande strongly / & yf they so do the deuyl shall nes
uer after haue boldnes to lette and impugne them more
Resistite diabolo et fugiet a vobis. Resyste &
withstande the deuyl and he shall flee from you. Whis
che thyng wylliam Parysyense confermeth shewynge
of a certayne persone that ayenst the foule and lybydy
nous temptacyons of the fleshe layde vnto his soule by
the deuylles / was wont to saye with grete indignacyon

these wordes / fy / fy / fy / & by this meane he auoyded those
temptacions. The wyse man also counseyleth vs to hedge
in our eies wth thornes / sayenge. **S**epi aures tuas
spinis. That is to say / yf thou here any thyng spoken
that soundeth to euyll or is not worthy to be spoken / as
the deuylles temptacyon / take thornes / so moche to saye
withstande temptacyons sharpely & bytterly / wherwith
the deuyll shal be chased away from vs. But suche as be
ouercomen by temptacyons are very blynde not percey-
uyng & vnglomynges of synne / also they be deafe not hearyng
ge the fraude of the deuyll / & last they be dombe not spe-
kyng & wysely reprouyng the abomynacyon of it. Soo
by custome they be made lyke vnto dombe & deafe persou-
nes vtterly holdyng theyr peas. **E**t factus sum si-
cut homo nō audiens et nō habēs in ore suo
redargutiones. I am made lyke vnto a man that is
deafe & dombe whiche neyther wyll here & rebukynge of
synne / nor saye ayenst syne. Hytherto our prophete hath
descrybed the myserable and vnhappy condycions of the
synner expressyng his manyfolde wretchednesses whiche
ye haue herde. ¶ Now in this seconde place he re-
membreth many thynges wherby the goodnes of god
may be moued to forgyuenes / amonge whome good ho-
pe is the fyrst / without the whiche euery thyng that we
do is of no valure / for let vs neuer so moche wayle & sor-
rowe our synnes / cōfesse them to neuer so many prestes
and laste study to purge them by as moche satisfaccyon
as we can / all these profyte no thyng without hope. For
was not Judas very penytent for his synnes. Yes truly.
For as Mathewe sayth. **I**udas penitēcia ductus
retrulit triginta argenteos principibus sa-

cerdotum. Judas beyng penytent brought agayne
the. xxx. pens to the prynces of preeſtes / or to the chefe of
the Jewes lawe / dyde he not alſo ſhewe openly his treſ-
paſſe whan he made exclamacyon and ſayd. **P**eccavi
tradens sanguinem iuſtum. I haue ſynned gre-
uouſly betrayenge this ryghtwyſe blode. And laſte he
made ſatiffaccyon more large than almyghty god wolde
haue aſked. **A**biēs laqueo ſe ſuſpēdit. He wente
forth and hanged hymſelfe in an halter. I beſeeche you
what more bytter and ſhamefull kynde of ſatiffaccyon
might haue foxtuned him: verily none. And yet bycauſe
he wanted hope and deſpayred of forgyuenes / all theſe
dyde no thyng proſyte hym. For without doubte deſpes-
racyon is ſo thycke an obſtacle / & but yf it be taken away
the lyght of goddes grace may not come in to our ſoules
Let vs therfore take awaye the obſtacle of deſpayre and
open our ſoules by ſtedfaſt hope to receyue the grace of
god & it muſt nedes entre. **S**aynt Poule ſayth. **D**eus
negare ſeipſum non poteſt. Almyghty god may
not deny his owne ſelfe / he can not but haue mercy on
wretched ſynners that truſte in hym. He may noo more
withdraue from them the beemes of his grace / yf they
ſoules be made open by ſtedfaſt hope to receyue it / than
the ſonne may withſtande his beemes out of wyndowes
whan they be open. Therfore the prophete ſayth. **Q**uā
tē dñe ſperaui tu exaudies me dñe deſ meſ
Blyſſed lord bycauſe I haue truſted in the / thou ſhalte
here me my lord & my god. Of a trouth grete and ſtedfaſt
hope muſte nedes alwaye be herde / not withſtandynge
theſe fewe condycyons folowynge muſt be Joyned to it /
that is to ſaye / yf y thyng aſked of almyghty god be lon-
g.

gyunge and not cōtrary to the soules helth of the asker / al
so yf he be wyllynge & redy to suffre correccon for his syn
nes / yf he sorowe & wayle his etroure and be gladde to ac
cuse hymselfe. Last yf he wyl be ware & from that tyme
forthwarde abstayne from all suche euyl occasyon. All
these the prophete remembred by the same ordre / & made
his petcyon for to be herde of almyghty god / & shewed
the cause why he sholde be herde / sayenge. **Quoniam**
in te Domine speravi. Lorde thou shalte here me
bycause I haue trusted in the / he added the ende for the
whiche he made his petcyon / that is to saye to thentent
his enemyes haue not the better of hym / and be moche
gladde and Joyfull of his doynges amysse. This prophete
neyther asked erthly rycheffe / worldly honoures / pleas
sures of the fleshe / nor any other temporall thyng / but
onely the helpe of goddes grace ayenst his enemyes that
they Joye not moche his fall or hurte. Truly the deuylles
be very gladde yf at any season they may espye vs wa
uer or stumble out of the waye brykynge goddes com
maundementes. But whan we fall downe and gyue
place to the fylthynges of synne / not wyllynge for to ryse
agayne / than they Joye aboue mesure. Therefore this
holy prophete reherfed & recyted all these foresayd thyn
ges bycause almyghty god sholde excercyse his mercy / &
soone helpe hym / to thentent his enemyes sholde not be
gladde at any tyme of his falle to synne. **Quia dixi**
nequando supgaudeant michi inimici mei.
Good lorde I haue recyted all these and made my pety
cyon / bycause myn enemyes at any tyme sholde not be
very gladde and mery of my fall in folowynge the con
cupyscence of y body / these enemyes laye awayte bothe
daye and nyght / they spare vs neyther slepyng nor was

kyng/ etyng/ or drynkynge/ in labour/ or any other study
but alwaye besy themselfe to cathe our soules in theyr
snares. Almyghty god with all the hole company of he-
uen loketh downe from aboue & beholdeth our trouble or
agony & we haue to withstande theyr malice & temptas-
cyon/ they also take it heuily and be sozr yf we be ouer-
comen/ and yf we haue the vyctory they be very gladd
& Joyfull. And on the other parte these wycked deuylls
dooth espye & wayte whan we be aboute to fall downe &
as soone as we set downe our fete/ & of a lyklyhode shold
slyde or slyppe/ than they make theyr vaunte of getyng
the vyctory/ as it foloweth. **Et dū cōinquent pe-
des mei super me magna locuti sunt.** Whyles
my fete were moued & aboute to slyppe/ that is to saye/
whan my desyres wauered and were remoued from al-
myghty god goynge vnto synne/ than myn enemyes cra-
ked and spake many grete wordes Joyenge and laugh-
ynge me to scozne. Ferthermore he that wyll be herde of
god muste submytte hymselfe to wylfull correccyon for
his olde synnes/ or at the leest be redy in his soule to hus-
myle and submytte hymselfe. ¶ It is accordynge with
ryght and equyte that the persone whiche hath folowed
his owne sensuall pleasure ayenst the wyll of almyghty
god/ redeme and make amendes for his erroure in folow-
ynge the wyll of god/ contrary to his owne volupty &
worldly pleasure. For synne must nedes be punysshed
eyther by our owne selfe/ or elles by almyghty god/ whi-
che payne or punysshement yf that we take vpon vs
with a good wyll/ it is thought than we make satisfac-
cion to almyghty god for our trespasses/ we put this
thyng in execucyon and do it in dede/ whan we suffre
pacyently aduersytees & punysshementes of almyghty
vii. psal. bh. ii.

god/or iniuries done by our neyghbours/wylful chasty
sementes done by our owne selfe/or elles yf we suffre pa
cyently penaunce enioyned by our bysshoppes or ghostly
faders after confessyon herde by them. All these be scour
ges wherby the noysomnes of synne is done awaye/the
synner amended/and satysfaccyon is made to god/wher
fore the prophete sayth. **Quonia ego in flagella
paratus sum.** I am redy good lord to do all maner
penaunce for my synnes/& not faynedly / but with a true
and contryte herte. But belyde this maner of makynge
satysfaccyon is also asked for a duty of the synner sorowe
and inwarde repentaunce of the mynde / for as moche as
he hath defyled the ymage of god within hym/ deserued
eternall dampnacyon/and losse the Joye of heuen. By
cause also he hath so moche dyspleased our best & moost
louynge lord god/whiche so derely and plenteuously re
demed vs with the pzeuous blode of his onely begoten
sone Ihesu cryste. Allwaye the synner must sorowe and
wayle these offences reherfed/so oft as they come to his
mynde. ¶ We fynde in scripture that Peter chefe of all
the apostles wepte and wayled dayly his erroure in de
nyenge his mayster cryste Ihesu. ¶ How moche vnlyke
be these wretched synners vnto Peter y be gladde whan
they haue done amysse and Joye in theyr euyl doynges/
whiche thyng truly more dyspleaseth almyghty god tha
the synne done. It is very harde at all tymes to remem
bre & call to mynde that we haue done amysse/& alwaye
to sorowe/notwithstandynge this must at all seasons be
ferme and stable in the soule/that as ofte as the remem
braunce of synnes cometh to our myndes so ofte we must
desyre to be sorowfull for them. And this we muste doo
with all our power/strength/& good wyll. For our peny

tent prophete sayd. **E**t dolor meus in conspectu
tuo semper. My sorowe for my synnes was alwaye
in the syght of myne vnderstandynge. Sorowe and in-
warde penaunce is not onely suffycient/ but also we must
make cofessyon/ and shewe to an able pceest our synnes
whan tyme shall requyre/ elles all our sorowe & penaunce
be it neuer so greuous shall be but in vayne and of none
effecte/ in the whiche confessyon we may not tell fables
and other mennes fautes but onely our owne/ neyther
we may shewe our lyght synnes leuyng the grete and
heuy vnshewd/ we muste also shewe all our offences
small & grete without any shadowe or colour/ no thyng
excusynge or makynge lesse but expresse as moche as we
may the very wyckednes with all the circūstaunce as it
was done in dede. For this cause our penytent prophete
added sayenge. **Q**uoniam iniquitatē meā an-
nuntiabo. Good lord I shall shewe myn owne wyc-
kednes or synne/ euen as it was without colour or glose.
And laste it is very necessary that we study & take hede
in ony wyse neuer after to fall & tourne agayne to synne
lyke a dogge that tourneth agayne to his vomyte/ or a
fowe ones waltred in the cley wyll retourne to that fyl-
thy place. That persone whiche stedfastly hath purposed
with hymselfe to amende his lyfe is alwaye studypous &
bely to eschewe & flee euery occasyon of synne/ sekynge
holosome remedies for the same. He remembzeth in hym-
selfe how vnwisely he fell/ how shorte pleasure he had
of it & soone done/ also how longe penaunce he is brought
vnto continually to be permanent vnto his lyues ende.
He that can kepe this thyng alway present in the syght
of his soule remembrynge it inwardly/ that persone shal
not lyghtly retourne to his olde synnes. For this our pro-

phete sayd. **E**t cogitabo p peccato meo. I shall
at all tymes remembre and thynke on my synne that no
thyng of it be vncontryte & vnconfessed / whosomeuer
dooth all these thynges aforesayd / þ is to say he þ asketh
of almyghty god ony thyng for his soules helth & doo it
with good hope / redy to correcyon / sorowynge his offen
ces done / shewynge truly þ same by cōfessyon / & last pur
posynge euer after to abstayne frō all occasyons of synne
without doubte that persone shall be herde & obteyne his
petycyon. ¶ Yet is behynde to be spoken of whiche we
sayd in the thyrde place / how this prophete shewed þ he
myght not cōtinue in goodnes without the helpe of god
That persone whiche of longe season hath had in expe
ryence & customably bled hys selfe in excercysynge gyles &
fraudes may lightly cōpasse a symple & vnwysse creature
and brynge hym out of the waye wheder he lyst. Now yf
there be many suche / & all they with one assent enuyously
haue cōsprzed the deth of a symple persone / how may he
flee so grete malyce & nameiy so moche put in excercyse.
Truly it is a thyng incredyble / it may not be done wout
some man more myghty than they withstande & defende
hym / we all be in lyke case. There is none of vs but some
wycked spyryte pursueth hym w grete hatred / & surely
this wycked spyryte by longe & dayly excercysynge hath
goten by craft a. S. wyles & meanes to begyle ony per
sone. For from the begynnynge of the worlde vnto this
tyme beyng alyue / he hath lerned all deceptfull craftes
wherby ony man may be subuerted be he neuer so stron
ge. And moreouer whan soeuer he hath goten the better
of ony persone / he is by that dede made þ bolder & in ma
ner more stronge. And he þ is so ouercomen is made the
weyker and more feble. Therfore this prophete sayth in

the persone of vs all. **I**nimici aut mei viuunt &
cōfirmati sunt sup me. Myn enemyes be alyue &
haue strength ferre aboue me. I may well saye they be a
lyue. For why they are immortal/they be ferre stronger
than we be/for by ofte haupnge the byctory they haue tas
ken vpon them moze boldnes. If at any tyme a synner flee
to holy penaūce purposynge to amende his lyf & diligent
ly purge his cōsepyence with wepyng teeres & so chase a
waye þ wycked spyryte þ impugneth hym / yet he is not
clene delyuered/for þ same euyl spyryte wyl anone come
agayne & bryngeth wth hym. vij. other moze wycked than
hyselſe / & by newe fraudes is aboute craftely to subdue
that persone whiche our sauour affermeth in þ gospell
of Luke / & the prophete in this place wayleth the same/
sayenge. **E**t multiplicati sūt q̄ oderūt me in i
que. Those þ wyckedly & of very malyce dyde hate me
be multiplyed they be encreased to a moze nombze. Not
onely dāpned spyrytes be malycyous aduersaryes to me
but also theyr helpers / þ is to saye peruerse & cursed fol
kes to whome euery thyng well done is odyous or hate
full / namely whā they se any persone that hath despyſed
wycked cōuersacion / worldly gloses or flaterynge / & by
holy penaūce is becomen a newe man / than these myny
ſtres of þ deuyl & fortherers of his malyce / moze louyge
derkenes than lyght / lyke vnto a beest called a backe / do
backyre / pursue & laugh hym to scozne / where as they
sholde prayse & gyue thanks vnto suche penytent perso
nes. For the moze that are penytent / the moze prayers in
nombze & moze acceptable be offred vp to almyghty god
wherwith he beyng pleased dyfferred his greuous pur
nysshement and shortly dooth not shewe vengeaunce
vpon synners whiche dayly do prouoke his goodnes to

theyr vtter vndoynge. These wycked synners therfore
be very vnkynde & moche set ayenst them that be conuer
ted in to a better lyfe by penaunce. And as the prophete
sayth they gyue & rewarde euyll for good. **Qui retri
buunt mala pro bonis detrahebant michi:
qm̄ sequebar bonitatē.** Suche as gyue in rewar
de euyll for good dyde malycyously backbyte me bycause
I folowed goodnes. Our sauour sayd to his apostles.
**S i de mūdo fuissetis: mūdus quod suū est
diligere. Sed quia de mūdo non estis: pro
pterea odit vos mūdus.** If ye were of the worl
de/the worlde sholde loue you. But bycause ye be not of
the worlde/therfore it hateth you. They that take vpon
them the waye of penaūce dooth forsake worldly conuer
sacyon and in no wyse be confermed to it/for the whiche
they be forsaken of the worlde. What shall we do/the de
uyl many tymeth greueth vs/the worlde pursueth & folo
weth vs/what remedy may be gotten amonges so many
aduersaries: Truly he that is almighty may socour vs &
none other. Let vs besyly aske his helpe/for syth our ad
uersaries cōtynually euery moment do pursue vs/ther
fore we must praye cōtynually vnto almyghty god/whis
che our sauour cōfermeth sayenge. **Oportet semp
orare.** We must alwaye praye/ys the helpe of his grace
be not redy at all seasons we must nedes sagge & bowe.
Therfore lyke as our prophete accordynge to the maner
of a seke man that is in grete peryll and sore vexed with
sekenes wyll that the physycyen forsake hym not in any
maner wyse/neither go from hym at any season but dys
lygently gyue hede to make hym hole. So our prophete
prayeth vnto almyghty god that he forsake hym not/ne

ther goo from hym at ony tyme but gyue hede vnto his
helpe / let vs all doo in lyke wyse sayenge with the pro-
phete. **N**e derelinquas me Domine Deus: ne
discesseris a me. Intende in adiutoriū meū.
Blyssed lorde god forsake vs not / go not away from vs
but gyue hede vnto our helpe. The voyce of the cursed
deuylls whan they se a man in theyr power & in maner
forsaken of god is this / they saye. **D**eus dereliquit
eum persequimini et cōprehendite eū: quia
non est qui eripiat. God hath forsaken hym / let vs
pursue & catche hym / for he is without helpe / none can
delyuer hym. Truly yf we be forsaken of almyghty god
none elles can delyuer vs from the power of them. And
contrary wyse / yf god be present and with vs / our aduer-
saries dare not medle in ony condycyon. It is wryten.

Si deus nobiscū quis cōtra nos. If almygh-
ty god be with vs / who may saye or do ayenst vs. There-
fore let vs all saye. **N**e derelinquas me Domine
Deus meus. Good lorde forsake vs not. Where euer
yf almyghty god go frō vs at ony tyme / our enemyes so-
deynly wyl come vpon vs by subtyl crafte & shortly haue
the better without we be soone helped. For this let vs all
saye with y prophete that foloweth. **N**e discesseris
a me. Blyssed lorde go not from me. Holy faders saye
that almyghty god wyl somtyme withdraue his pres-
sence that the deuylls may haue interest and lycence to
tempte a man / for bycause his vyctory and rewarde for
the same sholde be the moze / yf that he resyst and ryght
strongly withstande theyr vnhappy temptacyons / whis-
che thyng done we rede of holy saynt Anthonye / that
vij. psal. ii. j.

after his sharpe and greuous bettynges he sayd vnto god
at his comynge agayne to hym. Al my lord where haste
thou ben/where arte thou good Ihesu. And our lord
sayd vnto hym. Anthony I was here with the/ not with
standynge I tarped to se thy batayle / and for as moche
as thou haste so manfully withstande and gaue no place
to thyn aduersaries in fyghtynge agaynst them I shall
alwaye helpe & socoure the. For this the prophete sayth.

Intende in adiutorium meū domine deus
salutis mee.

My lord and god of myn helthe gyue
hede to myn helpe. Cassianus sayth/these wordes be of
grete vertue and alwaye to be had in remembraunce/
whiche also the chirche vsyth very ofte in the seruyce of
god at all tymes asketh his helpe in the begynnynge of
it. Let vs therfore whiche be wrapped and closed in all
these myseryes afore rehersted go by prayer vnto our best
and mercyfull lord god with stedfast hope and true pen
naunce/and mekely beseeche hym of his helpe/that syth
he onely may defende vs from our enemyes wyl bouche
saue to delyuer vs from them/also not to go awaye neys
ther forsake vs but alwaye gyue hede vnto our helpe.

Quoniam ipse est dñs deus salutis nostre.

For why he is god and lord of our helth/gyuynge tem
porall helth to our bodyes/and to our soules the helth of
grace in this lyfe/and in the generall resurreccyon to co
me whiche we veryly truste/everlastynge helth bothe
to body and soule/to the whiche our lord by his ineffa
ble mercy byynge vs. Amen.

Miserere mei deus.
prima pars.

5
That man were put in grete peryll and Jeopardy that sholde hange ouer a very depe pyt holden bp by a weyke and sclender corde oz lyne / in whose botome sholde be moost woode and cruell beestes of euery kynde / abydyng with grete desyre his fallynge downe / for that entent whan he shall fall downe anone to deuoure hym / whiche lyne oz corde that he hangeth by sholde be holden bp and stayed onely by the handes of that man / to whome by his manyfolde vngentylnes he hath ordred and made hymselfe as a very enemy. Lyke wyse dere frendes consyder in your selfe. If now vnder me were suche a very depe pytte / wherein myght be lyons / tygres / & beres gapynge with open mouth to destrope and deuoure me at my fallynge downe / and that there be noo thyng wherby I myght be holden bp and socoured / but a broken boket oz payle whiche sholde hange by a small corde / stayed and holden bp onely by the handes of hym / to whome I haue behaued my selfe as an enemye and aduersarye by grete and greuous iniuries and wronges done vnto hym. Wolde ye not thynke me in peryllous condycyons: yes without fayle. Truly all we be in lyke maner. For vnder vs is the horryble and ferefull pytte of hell / where the blacke deuylles in the lykenes of rampynge and cruell beestes
vij. psal. ii. ij.

dooth abyde despyrouly our fallynge downe to theym.
The lyon / the tygre / the bere / or any other wyld beest
neuer layeth so besyly awayte for his praye whan he is
hungry as dooth these grete and horryble hell houndes
the deuylles for vs. Of whome may be herde y sayenge
of Moyses. **Dentes bestiarum imittam in
eos cum furore trahētium atq; serpentum.**
I shall sende downe amonges theym wyld beestes to
gnaw theyr flesshe / with the woodnes of cruell byrdes
and serpentes drawyng and teryng theyr bones. There
is none of vs lyuyng but that is holden vp from fall-
lyng downe to hell in as feble and frayle vessell / han-
gyng by a weyke lyne as may be. I beseeche you what
vessell may be more bruckle and frayle than is our body
that dayly nedeth reparacyon. And yf thou refreshe it
not anone it peryssheth and cometh to nought. An hous
made of claye / yf it be not ofte renewed and repayred
with puttyng to of newe claye shall at the last fall downe.
And moche more this hous made of flesshe / this hous
of our soule / this vessell wherin our soule is holden vp
and bozne aboute / but yf it be refreshed by ofte fedynge
and puttyng to of mete and drynke / within the space of
thre dayes it shall waast and slyppe awaye. We be day-
ly taught by experyence how feble & frayle mannes bo-
dy is. Also beholdyng dayly the goodly and stronge bo-
dyes of yonge people / how soone they dye by a shorte ses-
kenes. And therfore Salomon in the booke called Eccle-
siastes / compareth the body of man to a pottre that is bro-
cle / sayenge. **Memento creatoris tui in diebus
iuuentutis tue / ante q̃ conteratur idris sup
fontem.** Haue mynde on thy creatour & maker in the

tyme of thy yonge aēge/or euer the potte be broken vpon
the fountayne/that is to saye thy body/and thou persuen-
ture fall in to the welle/that is to saye in to the depeneth
of hell. This potte mannes body hangeth by a very wey-
ke corde/whiche the sayd Salomon in the same place cal-
leth a corde or lyne made of syluer. Et ante q̄ rum-
pā funiculus argenteus. Take hede he sayth/or
euer the syluer corde be broken. Truly this syluer corde
wherby our soule hangeth and is holden vp in this potte
in this frayle vessell our body is the lyfe of man. For as a
lytell corde or lyne is made or wouen of a fewe thredes/
so is the lyfe of man knytte togyder by foure humours/
that as longe as they be knytte togyder in a ryght orde
so longe is mannes lyfe hole and sounde. This corde also
hangeth by the hande & power of god. For as Job sayth.
Quoniam in illius manu est anima (id est vita)
omnis uiuentis. In this hande and power is the
lyfe of euery lyuynge creature. And we by our unkynd-
nes done agaynst his goodnes haue so gretely prouoked
hym to wrathe that it is meruayle this lyne to be so lon-
ge holden vp by his hye power and mageste/and yf it be
broken this potte our body is broken/and the soule slyp-
peth downe in to the pytte of hell/there to be torne and
all to rente of those moost cruell hell houndes. O good
lorde how ferefull condycyon stande we in. If we re-
membre these Jeopardyes and perylles/and yf we doo
not remembre them we may saye. O meruaylous blynd-
nes/ye our madnes/neuer ynough to be wayled & cryed
out vpon. Heuen is aboue vs/wherin almyghty god is
resydent & abydynge/whiche gyueth hymselfe to vs as

our fader / yf we obey and do accordynge vnto his holy
commaundementes. The depenesse of hell is vnder vs/
gretely to be abhored / full of deuylles. Our synnes and
wyckednesse be afoze vs. Whynde vs be the tymes and
spaces that were offred to do satysfaccyon and penaunce/
whiche we haue neclygently losse. On our ryght hande
be all the benefaytes of our moost good and meke lord
almighty god gyuen vnto vs. And on our lefte hande
be innumerable mysse fortunes that myght haue happed
yf that almighty god had not defended vs by his good-
nes and mekenes. Within vs is the moost stynkyng ab-
homynacyon of our synne / wherby the ymage of almygh-
ty god in vs is very foule defourmed / and by that we be
made vnto hym very enemyes. By all these thynges be-
foze rehersted we haue prouoked the dredfull mageste
of hym vnto soo grete wrath that we muste nedes fere/
leste that he let fall this lyne our lyfe from his handes/
and the potte our body be broken / and we than fall downe
in to the depe dungeon of hell. Therfore what shall
we wretched synners doo / of whome may helpe and so-
coure be had and obteyned for vs. By what maner sa-
crefyce may the wrath and Ire of so grete a mageste be
pacyfyed and made easy. Truly the best remedy is to be
swyfte in doyng penaunce for our synnes. He onely may
helpe them that be penytent. By that onely sacrefyce his
Ire is mytygate and swaged chesely. Our moost gracy-
ous lord almighty god is mercyfull to them that be pe-
nytent. Therfore let vs now aske his mercy with the pe-
nytent prophete Dauid. Let vs call and crye before the
trone of his grace / sayenge. **Miserere mei Deus.**
God haue mercy on me. fyrst let vs teche a parte of this

psalme/as we dyde before in the other psalmes. ¶ We
shall at this tyme by the helpe of almyghty god declare
the halfe of it/wherin our prophete dooth thre thynges.
Fyyste he enduceth and bryngeth in his petycyon whi-
che euery penytent persone may make apte and conue-
nyent to hymselfe. After that he sheweth by many rea-
sons his petycyon to be graunted. And laste he promy-
seth very true and vndoubtefull hope to hymselfe of the
desyre that he asketh. If that synners wolde truly and
ryghtfully pondre and thynke of what condycyon and
state they be in (of the whiche somewhat we haue sayd
before) I trowe they sholde thynke themselfe in a very
grete peryll and Jeopardy. And yf that they remembre
it not well/truly the more is theyr peryll and grete Jeo-
pardy. For of the two that persones in more nyghe the
helthe of his soule that seeth and perceyueth before the
danger or peryll that he may fall in to/that is he that
hath noo mynde vpon it. For he that casteth noo peryll
before may not flee the chaunce whan it shall happen.
We therfore knowynge the peryllous condycyon we be
in/let vs seke a remedy for to auoyde it/whiche can noo
where elles be had but onely of almyghty god. **Qui-**
nis potest dimittere peccata nisi solus deus
For who may elles forgyue synnes but onely our blyssed
lorde almyghty god. Let vs all therfore crye vnto hym.
sayenge. **Miserere mei Deus.** God haue mercy on
me. Veraventure some man wyll thynke in hymselfe/
If noo remedye may be elles had but of almyghty god
whose mageste I vnglacypous synner haue so ofte and
so greuously offended/heppunge synne vpon synne/how
shall he soo lyghtly haue mercy vpon me. How may it

be that he shall not take vengeance & punish the me syth
he is so myghty and ryghtwysse. For grete men in power
of this worlde the more myghty and ryghtwysse they be
so moche the more they excercise and vse vengeance
and punishment vpon them that be wycked and bre-
kers of the lawe. Therfore syth almyghty god is moost
ryghtwysse and moost myghty of all / how may he haue
mercy and not auenge his quarell of so many and grete
trespasse done agaynst his hyghnesse. Vnto this we an-
swere in this maner wysse / that the Iuges of this worlde
(yf ony be without falsenes and malyce) be so obedyent
and subgette vnto the lawes whiche alwaye they must
obey / that it is not lawfull to them at theyr owne wyll
and arbytrement to forgyue suche as shall please them.
Also many of them and almoost all haue so moche cur-
sednes and malyce set in theyr myndes that yf that they
myght they wyll not forgyue those that hath offended
them in ony condycyon. For why they haue but lytell
mercy and almoost none. It is wyrtten. **Nemo bo-
nus nisi solus deus.** No man is good but onely al-
myghty god. He onely is of so grete mekenes and pyte
that no poynte of malyce neyther of falsenes may be in
hym. Therfore syth he is so meke and so mercyfull / and
aboue his lawes / also in condycyon subgette to them /
he may forgyue and be mercyfull vnto whome he wyll /
and so shall he do / for he may not haue lytell mercy but
alwaye grete and plenteuous. Truly the mercy of our
moost myghty and best lord god is grete / and so grete
that it hath all mesures of gretenes. Somtyme trees be
called grete for theyr goodly and large heyght. Pyttes
be called grete for theyr depenesse. Ferre Journeys be

called grete bycause they are longe. Stretes and hygh
wayes be called grete for theyr brede and wyddenesse.
But the mercy of god conteyneth and is mesured by all
these mesures of gretenes/ and not onely by one of them
Of the gretenes in heygth is wyten. **D**omine vl-
q; ad celos misericordia tua. Lorde thy mercy ex-
tendeth and recheth vp to the heuens. It is also grete
in depnesse/ for it recheth downe to the lowest hell. The
pphete sayth. **M**isericordia tua magna est sup
me: et eruisti animam meam ex inferno inferiori.
Lorde thy mercy is grete ouer me/ and thou haste dely-
uered me from the lowest and depest hell. It is brode
for it occupyeth and ouercouereth all the worlde/ the sa-
me prophete sayenge. **M**isericordia domini ple-
na est terra. The erth is full of the mercy of our lorde
It lacketh no length/ for also it is spoken of the same pro-
phete. **M**isericordia eius ab eterno & vlq; in e-
ternum super timentes eum. The mercy of god
is without ende on them that dyedeth hym/ therfore syth
the mercy of god is so hygh/ so depe/ so brode/ & so longe
who can or may saye or thynke it lytell/ who shall not
call it grete by all mesures of gretenes. Than euery crea-
ture that wyll knowlege hys selfe to this mercy may saye.
Miserere mei deus secundum magnam miseri-
cordiam tuam. Lorde haue mercy on me accordyng
to thy grete mercy. Two thynges there be concernyng
mercy/ that is to saye inwarde mercy/ and the werke of
mercy outwardly done. There lyeth perauenture in the
open strete a pooze man ful of sores/ a certayn physycyen

comynge by beholdeth hym and is moued anone with in
warde pyte / neuerthelesse he gooth besyde and gyueth
hym no medycyne at al. Truly all though this physycyen
were somewhat mercyfull to this pooze man / yet he shew
wed no dede of mercy vnto hym. And we our selfe oftens
tymes se and beholde many nedye and seke folkes / vnto
whome we gyue no helpe / all be it we be somewhat mo
ued inwardly with pyte and mercy. Our prophete ther
fore sayth of very ryght in an other place pray synge the
mercy of god. **Misericors et miserator dñs.** He
is misericors that is moued with some mercy inwardly.
Miserator is he that dooth and perfourmeth outwardly
the dede of mercy. Therfore our lord is not onely mercy
full inwardly / but also he excercyseth outwardly the wer
ke of it. And yf he executed not mercy in dede what shol
de it profyte vs. For why we shall fele no remedy by in
warde pyte onely of the greuousnes that we suffre / and
before were ouerthrowen by without the dede of mercy
be shewed. It is not therfore ynough that almyghty god
haue mercy on vs but yf he doo the dede of mercy. And
what other thyng is to gyue & shewe on vs the werke
of mercy but to doo awaye our wretchednesse / that is to
saye our synnes wherby we be made wretched. Scryps
ture sayth. **Miseros facit populos peccatum.**
Synne maketh wretched people. It is very nedefull
truly to praye that almyghty god be mercyfull vnto vs
and also vouchesaue to execute the dede of his mercy on
vs / that is to saye to do awaye our synnes and gyue vs
his mercy accordynge to the multytude of his mercyes.
If thou synne ones it is nedefull to the one mercy / wher
by that synne may be done awaye. If twyse or thryse or

peraventure moze ofte than it shall be nedefull to the so
many mercyes as thy synes be. Of a trouth the mercyes
of almyghty god be innumerable: For lyke as from the
grete lyght of the sonne cometh and sheweth forth innu/
merable benies/so from y grete mercy of almyghty god
gooth forth innumerable mercyes/nombze the sonne be/
mes yf it be possyble/and the mercyes of almyghty god
be moze without ende. How greuous and how grete so
euer our synne be: yet the mercy of god is moche moze/
wherby he may be mercyfull to vs. And how many soo
euer they be in nombze/yet the mercyes of hym be many
moze by the whiche he may do awaye all our trespasses.
Therfore with grete confydence and truste let vs aske
of hym his mercy/sayenge. **Et secundum multi-**
tudinem miserationū tuarum dele iniqui-
tatem meam. Good lord doo awaye my synne/ac/
cordinge vnto the multytude of thy mercyes. If a table
be foule and fylthy of a longe contynuaūce/fyrst we rase
it/after whan it is rased we washe it/and last after the
wasshynge we wype and make it clene. Our soule is
compared vnto a table wherin noo thyng was payn/
ted/neuerthelesse with many mysdoynge and spottes
of synne we haue defouled and made it defourme in the
syght of god. Therfore it is nedefull that it be rased/was/
shed/and wyped. It shall be rased by the inwarde sor/
rowe and compunccon of the herte whan we be sor/
for our synne. It shall be washed with the teres of our
eyen whan we knowlege and confesse our synne. And
laste it shall be wyped and made clene whan that we
be aboute for to make amendes and do satysfaccyon by
good dedes for our synnes. These thre thynges that we

haue spoken of cometh without doubte of the gracypus
pyte of god. Thou arte soze for thy synne / it is a gyfte of
almighty god. Thou makest knowlege of thy synne we
pyng and waylyng for it / it is a gyfte of almighty god
Thou arte besy in good werkes to do satysfaccyon / whi
che also is a gyfte of almighty god. We haue asked now
of almighty god that he doo awaye our synnes by ca
syng of our soule that is contricyon / let vs agayne aske
and desyre hym to washe vs from the same / that is to
saye / he graunte and gyue vs grace to wepe and wayle
for it. We wepe somtyme / but it cometh not of god. As
whan we suffre aduersytees ayenst our wyll / whan our
wepyng teres dooth profyte vs no thyng / but rather
dooth hurte. For saynt Poule sayth. **Seculi tristitia
inortem operatur.** The sorowe of this worlde for
losse of worldely pleasures and desyres causeth euerla
styng deth. Suche sorowes and wepynges washeth
not the soule / but rather make it foule. Other wepyng
teres there be that be caused of the sorowe whiche is god
ly / as whan we be sorowfull that we haue soo moche
dyspleased god / whych hath done soo moche for vs.
**Hec tristitia penitentiam in salutem stabi
lem operatur.** This sorowe as sayth saynt Poule
causeth penaunce to be had for euerlastyng helth. And
as sayth saynt Crisostome. **Hec lachryme lauant
delictum.** These wepyng teres washe awaye synne
they be also gyuen of the holy ghost to them þ be penitent
for it is wyten. **Flabit spūs ei⁹ & fluens aque.**
the spiryte of god shall gyue so grete infusyon of grace to
them þ be penytent that the waters / þ is to saye they we

pyngge teres shall flowe and be haboundaunte. Upon
these waters the spyryte of almyghty god may flye and
goe swyftely/whiche was fygured in the begynnynge
of scripture/by the sayenge of Moyses. **Et spiritus**
domini ferebatur super aquas. The spyryte of
our lord was borne alofte vpon the waters. Crisostome
describeth the vertue of these wepyngge teres sayenge.

Sicut post vehementes hymbres infusus
aer ac purus efficitur: ita et post lachrymarum
pluuias serenitas mentis sequitur atque tran-
quillitas. Lyke as after grete showres and stormes
the ayre is made clene and pure/ so after grete plente of
wepyngge teres foloweth the clerenes and tranquyllyte
of the soule. Let vs all therfore desyre and aske to be was-
shed from our synnes by these waters and saye vnto al-
myghty god. **Amplius laua me ab iniquita-**
te mea. Lorde washe me more from my wyckednes.
Besyde rasyng of our soule that is cōtrycyon/ and was-
shyng that is confessyon/ we sayd that it is necessary to
be wyped and made clene/ whiche is done by satysfac-
cyon of good werkes. fyrste by almesse dede and chary-
table dystribucyon to the pooze people. For our sauour
sayth. **Date elemosinā & ecce omnia munda**
sunt vobis. Gyue almesse and ye shall be made clene
from all synne. By almesse dede therfore & good werkes
we may be wyped & made clene from all synne. And no
creature of himselfe hath power to do good werkes with-
out the grace and helpe of god. For as sayth saynt Poule
Nō sumus sufficīētes cogitare aliqd ex no-
bis/ quasi ex nobis s; sufficiētia nra ex deo ē.

We be not suffycient and able of our selfe/as of our selfe
to thynke any maner thyng/but our suffycyency and ha
bylyte dependeth and cometh of god onely/therfore this
thyng is to be asked of god that he vouchesaue to moue
our soules perfyte by his grace vnto þ exercysyng &
doynge of many good werkes / that they may vtterly be
wyped and made clene from all contagiousnes of synne
Accordynge to the desyre & sayenge of the prophete that
foloweth. **Et a peccato meo munda me.** Good
lorde make me clene fro my synne. Our hole petycyon is
ended here/wherin fyrst we haue asked that god be mer
cyful vnto vs after his grete mercy. And that he rase our
soules/washe them & wpe them vtterly from all synne
accordynge to the multytude of his manyfolde mercyes
In this seconde membre ben dyuers stronge reasons
brought forth/wherby god may be moued so that he may
not deny our petycyon. Thre thynges we haue asked be
fore. fyrst that god do awaye our synne by contricyon/
washe our soule by confessyon / & thyrddly make it clene
by satisfaccyon/to the whiche other thre corespondent to
them be brought forth & shewed in this fyrst syllogisme
in this fyrst reason/all though they be not in the same or
dre. To do awaye synne (as we sayd) is to rase it that no
spotte be seen in our soule/in lyke maner as lettres be do
ne awaye whan they be rased/so that no thyng whiche
was there wyten may be redde or knowen. Truly als
myghty god wyll not knowe our synne and trespasse/ye
we our selfe wyll knowe them. If we study & be aboute
as our duty is to rede & consyder the synnes that be wy
ten & marked in our soules/anone he of his goodnes put
teth them out of his syght. Therfore let vs all saye with
a contryte herte & mynde. O blyssed lorde god do awaye

my synne and wyckednes. **Q**uoniam iniquitatem meam
ego cognosco. For I knowe my grete and greuouse
trespasse. It is gretly acceptable in y^e syght of our moost
mercyfull lord god yf a synner wyll call to mynde with
due contricyon the gretenes of his synne. Also whome
he hath offended and how greuously. In to how many
hurtes and thynges vnprofytable he hath fallen for his
synne. And how many profytes he hath lost by y^e reason
of it. If we were in mynde besyde to beholde and loke on
these thynges it sholde be to vs ryght profytable. For
why and we knowe our synnes after this maner anone
god forgyuethe & dooth them awaye. And the more ofte
we so do the sooner he forgeteth. If we call to mynde vn
faynedly and without any dyssemblacyon how moche
our synnes dooth hynder & let vs fro doyng good wer
kes / that blyssed lord shall vtterly forgete and do them
awaye for euer / so that one lytell spotte shall not also be
left / but in euery parte to appere fayre and clene. Let vs
therfore with contricyon saye also this that foloweth /
lord make me clene fro my synne. **Q**uia peccatum
meum contra me est semp. For my synne is alwaye
agaynst me. How agaynst me: truly euen dyrectly before
myn eyen that I may beholde and loke vpon it at all ty
mes without any lette. Now we haue spoken of the do
yng awaye of our synne / & makynge clene of our soule
& also why god sholde so do / let vs now also shewe why
he sholde washe it to the entent euery partycle that we
haue promysed to speke of may answere couenyently to
other. The wepyng teares wherby our soules may be
washed cometh of a specyall gyfte of god / and namely
whan we haue that grace to wepe in confestyon & know
legynge our synnes before his ferefull hyghnesse / know

wynges also the greuousnes of it. We shall soone knowe
the gretenesse of our synne. fyrste yf we wyl consyder
well how grete and myghty lord he is whome we haue
offended. Another yf we take good hede how moche our
vngentylnes hath ben to hym lokyng on vs whan we
do so many and grete offences. God onely is of that po-
wer that yf we offende and trespasse ayenst his goodnes
we be gylty to suffre eternall deth for it. Dauid offended
greuously ayenst Urie his knyght whome he caused to
be slayne. And also he dyde wyckedly to Barlabee wyfe
to the sayd Urie/whiche he perswaded to auoutry. Ne-
uerthelesse yf he had not broken the lawe and commaun-
dement of god by the sayd offences he had not ben gylty
and worthy of eternall deth. Therfore of a trouthe none of-
fence may be done to ony creature/wherfore y doer shol-
de stande in the Jeopardy of eternall deth/but onely for
offendynge agaynst almyghty god/whome we offende
muche more greuously /that he beholdeth & seeth euery
trespasse we do /be they lytell be they moche. Therfore
let vs al go by prayer vnto almyghty god sayenge. O my
lord god beholde and se I wretched synner knowlege
and cōfesse my gylte before thy maieste/before thy syght
I detecte my trespasse/I do not hyde it/I shewe forth
my synne to be very greuous. But blyssed lord I besee-
che the washe me with my wepyng teres/comynge out
from the plenteuousnesse of thy grace. And ferthermore
washe me fro my synne/for why good lord I knowlege
Quod tibi soli peccavi. that onely to the I haue
trespassed and offended before thy syght. For this cause
good lord forgyue and do awaye my synne /for why I
knowe my trespasse. I knowe well I haue offended the
And besyde that washe me/for I myselfe confesse that

onely to the I haue offended. And so in cōclusyon make
me clene bycause my synne is as an obiecte to my syght/
it is euer in my syght. Blyssed lorde yf thy hyghnes may
not by these reasōs be moued to mercy/yet let this moue
a stercy to be mercyfull. **U**t iustificeris in sermo
nibus tuis. That is to saye that thou mayst be Justy-
fied in thy wordes and sayenges. It is wyrtē by thyn
holy prophete Ezechyell/What Jugementes vnyuersall
thou gaue vnto the people. Thou sayest also good lorde
Nolo mortem impij: sed vt cōuertatur im-
pius a via sua et uiuat. I wyll not the deth of a
synner/but that he be tourned from his wycked lyfe and
leue. Thou sayest also. **I**mpietas impij nō noc-
bat ei: in quacūq; die cōuersus fuerit ab im-
pietate sua. The mylluyngge/the wyckednes of the
synfull creature shall neuer hurte neyther be noysom to
hym whan soeuer he wyll tourne from his wyckednes.
And agayne thou sayest. **S**i egerit penitentiam
a peccato suo: vita uiuet et nō morietur oīa
pctā eius que peccauit nō imputabūtur ei.
If the synner do penaunce for his synne lyue and neuer
dye euerlastyngly/the synnes & trespasses that he hath
done shall neuer be cast in his tethe neyther layde to his
charge. O blyssed lorde vouchesaue and gyue vs leue to
aske the this questyon. Were not these thy wordes/dyde
thou not speke them to thy pphete/or dyde he begyle vs
that sayd they were spoken of the. For of a trouth he wro-
te that thou spake them to hym. **T**u itaq; fili hoīs
dic ad filios populi tui. Thou the sone of a man/
shewe and tell this vnto thy people. &c. Therfore good

lorde they be thy wordes. O moost meke god beholde we
wretched synners tourne from our euyl wayes into the
we do penaunce for our offences/graunte lorde that they
be not noysome to vs neyther layde to our charge at any
tyme/ but vtterly to be done awaye/ washed awaye and
wyped awaye. **U**t iustificeris in sermonibus
tuis. that thou may be Justified by thy wordes. Thou
knowest well what sole hardy Iugement y people gaue
ayenst y for this thy sentence/they sayd **N**ō est equa
bia dñi. The waye that this man taketh is not egall.
Thy people presumed to be Iuges of thy sentence. To
whome thou gaue answer on this wyse. **N**ūquid
bia mea nō est equa: & nō magis vie vestre
praua sunt. Is not my waye good and egall/ & yours
shewed nought & more vnegall/ thou cōfermed agayne
to them thy wordes spokē before/ sayenge. **Q**uā auer
terit se impius ab impietate sua feceritq; iu
dictū & iusticiā vita viuet et nō moriet/ oīm
iniquitatū ei⁹ quas opatus est nō recordabor
Whan soeuer a synner shall tourne away frō his synne &
truly cōfesse hym of it/ & make satysfaccōn he shall lyue &
neuer dye euerlastyngly. I shall also forgete & neuer call
to mynde any synne h he hath done. Good lorde thy wyll
was to ouercome & exclude by this maner theyr solehardy
by Iugemēt ayenst thy merciful sentence. We beseeche &
praye the now to do the same. Thou shalte not ouercome
theyr opynyons but yf thou manifeste & shewe thy wordes
& sayenges to be true/ & y they haue vntuly Iuged
of the. Therfore now blyssed lorde do awaye our wycked
nes/ now forgete our synnes whiche we vtterly forsake

and despyse. **U**t iustificeris in sermonib⁹ tuis
& vincas cū iudicaris that thou may be Justifyed
in thy wordes & ouercome whā thou arte Jugged so bold
ly & folysshely. Our synnes be grete & innumerable/ we
do not forgete them/ we do not couer & hyde them/ we do
not defende them/ but we knowe we make open & accuse
them/ neuerthelesse we beseeche the for thy grete mercy &
for the insynpte multytude of thy manyfolde mercyes be
holde vs / & namely wherof we be made/ thou knowest
what mater it is & how frayle it is. Call agayne to mynde
that we are but duste & claye/ & also p̄ the lawe & custome
of our body is cōtrary to the lawe & custome of our soule
and the custome of our body putteth vs dayly vnder the
captuyte & thraldome of synne. If a cōmaūdemēt were
gyuē to a man p̄ hath but a weyke & feble body in strēgth
to roll & tourne vp a myll stone of a grete weyght vnto
the hyest parte of an hyll/ & that he put his good wyll to
perfourme p̄ same/ neuertheles pauenture whyles he is
aboute to do p̄ dede the stone for gretenes of his weyght
aboue his strength falleth downe backwarde in to a vas
ley/ were not this man more worthy to be pardoned & for
gyuen (seyng & knowyng his good mynde) than he p̄
were myghty & hath grete strength. We be in lyke cōdy
cyon/ we be aboute to brynge this our body vnto thy hos
ly hyll/ neuertheles it is thraſt downe by the heuy burden
of synne p̄ oftentymes it boweth & slyppeth downe back
warde/ for that same synne f̄ by our fyrst fader & moder
Adam & Eue was brought amonge al men is heuy & gre
uous on vs lyke as an heuy burden/ & dayly greueth vs
more & more/ it maketh vs also prone & redy to all other
byces/ therfore and for this cause haue mercy on vs/ for
this synne of our forefader this heuy & greuous weyght

was conceyued and begoten with vs/accoꝝdyng to the
sayenge of the prophete. **E**cce. n. in iniquitatib⁹
conceptus sum et in peccatis 2cepit me ma-
ter mea. Beholde I was conceyued in synne/and my
moder conceyued me in synne. This notwithstandinge
good lorde we knowe that thou arte true/ & all that thou
doost promyse is very trouth. Truly thou sayd that thy
comynge in to this worlde was to call synners to penaunce.
Non veni vocare iustos sed peccatores ad
penitenciam. This is thy sayenge. I came in to this
worlde/ not to call ryghtwylse people/ but synners to pe-
naunce/ þ̄ hast called on them & dayly doost call/ sayenge.
Venite ad me omnes qui laboratis & one-
rati estis & ego reficiam vos. All ye that labour
in this worlde & bere heuy by doynge penaunce come to
me & I shall refreshe you. Truly thy promyse is to re-
ceyue all þ̄ wyl come/ yf they come to þ̄ as they sholde do
Qui venit ad me non eiciam foras. Who so
euer cometh to me I shall not caste hym out/ I shall not
forsake hym. O good lorde beholde/ we be synners in lyke
maner as thou came in to the worlde to call vnto the/ we
labour and be laden with the multytude of our synnes/
we also be made wery by the meanes of our wyckednes.
Therfoze blyssed lorde saye vnto vs/ come ye vnto me/ &
anone we come/ we humple and meke ourselfe before the
trone of thy mercy / other hope and truste haue we none
in any condycyon but onely in the / yf thou wylte not be
mercifull to vs for accusynge ourselfe/ neyther by this þ̄
thou arte Iustifyed by thy wordes/ neyther also for our
fraylte/ yet good lorde haue mercy on vs for thy trouth/
thou arte true and louest trouth aboue all thyng. Haue

in mynde the promyse thou made to euery penytent syn-
ner comynge vnto the / whiche is / thou shalte not caste
them awaye / & also thou shalte refreshe them. We come
therfoze vnto the good lord / caste vs not awaye but re-
freshe vs with thy grace and mercy. **Ecce. n. Veri-**
tatem Dilexisti. Thou hast euer loued trouth. After
that this holy prophete hath shewed & purposed his pe-
tycyon / & brought forth many reasons why the sayd pe-
tycyon sholde be graunted. Thyrddly now with a gladde
chere he maketh sure promyse & hope to hymselfe to gete
and obteyne his askynge / wyllynge to gyue example to
euery synner bycause that they sholde do the same. It is
a grete dyfference bytweene dyspayre and sure hope. The
nynyuetes whan the prophete thrette & menassed them
with the destruccyon of the cyte / they were not in surete
god wolde be mercyfull to them / neyther they were vt-
terly in despayre. Jonas the prophete came vnto them
the seconde tyme sent from almyghty god / & sayd openly
Adhuc quadraginta dies & ninive subuer-
tetur. Within .xl. dayes to come the cyte of nynyue shal
be ouerthrowen and destroyed. The people herynge the
wordes of the prophete Jonas and ferynge the venge-
aunce of god to fall vpon them / comaunded amonge them-
selfe euery man woman & chylde to faste and also cladde
them in sacke cloth from the lowest degre vnto the hyst.
The kynge of that cyte anone as he was certefyed & had
knowlege of the prophetes sayenge rose vp from his sete
threwe awaye his royall garment & cladde hym in sacke
cloth / and sate downe on the grounde in the dust / and by
the decrec and one assent of all his nobles / commaunded
that euery man woman and chylde / & also brute beestes
sholde not ete neyther drynke by a certayne space / but 5

euery body sholde do penaunce for theyr synne. This was
theyr sayenge. **Q**uis sit si cōuertat et ignoscat
de⁹ & reuertat a furore ire sue & nō peribun⁹
Who knoweth/who is sure yf god wyl be tourned from
vengeaunce and by his mercy forgyue vs/ and also with
draue his wrathe & we shall not peryshe. It appereth
by these wordes they had no very trust of forgyuenes/&
also that they were not vtterly in dyspayre/not withstan
dyng they dyde penaunce/abydyng all togyder what
the moost meke god wolde do with them/ whose grete
mercy at the last they knewe and had in experyence/all
though befoze they neyther had very trust nor full mysse
trust of it. But we be now in an other condycyon. All
myghty god hath shewed to vs crysten people the tresou
res of his grete mercy/the secrete mysteryes of þe fayth &
the sacramētes of helth/ wherby we may trust verily to
haue forgyuenes. Certaynly they were befoze hyd & vns
known to vs/ but now of late tyme they be manifest &
shewed by his onely begoten sone Ihesu cryste/whiche
his owne selfe dooth wytnesse sayenge vnto his fader.
Abcondisti hec a sapientibus et prudenti
bus et reuelasti ea paruulis. Father thou haste
hyd and kepte secrete the pryncypales of thy godhede from
wyse and cunnyng men & shewed them to suche as be
small & of lytell reputacyon in this worlde. Ihesu cryste
comynge downe frō the fader of heuen in to this worlde
made open & shewed vnto his chyrche the hyd & prynci
pales of his godhede/his owne selfe bereth wytnesse
sayenge. **Q**uecūq; audiui a p̄re meo nota feci
vobis. I haue manifest and shewed to you all that I
haue herde of my fader. He promysed also at his ascencion

the holy ghost to come & holde teche parfytely the know-
lege of euerie thyng / so that now no thyng may be more
certayne to vs than it whiche is taught by holy chyrche.
No meane may be founde so spedefull and redy to proue
the certaynte of any thyng cōcernyng our faryth as that
the chyrche hath so affermed and ordeyned. The chyrche
of god may in no wyse begyle in those thynges that lon-
geth to our faryth and to the vndoubtefull helth of the
soule. Who therfore of vs cryste people may not of ryght
saye vnto god this that foloweth. **I**ncerta et occul-
ta sapientie tue manifestasti michi. Good lord
de thou hast shewed vnto me the mysteryes of thyn infy-
nite wysdomie whiche before were hyd and vnknewen
to vs / but why hath god shewed vs these secretes / what
dooth it profyte the secretes mysteryes of hym to be shew-
ed and made open to vs / what comforte shall we take
by it. Truly grete comforte yf we vnfaynedly repent our
olde synfull lyfe / elles we knowe them to our grete hur-
te. For as saynt Peter sayth. **M**elius est non co-
gnoscere viā iusticie: q̄ post agnitionem re-
trosum cōverti. It is better not to knowe the way
of ryghtwysnesse than after the knowlege of it to vse &
do the contrary. But yf we tourne to god and folowe his
commaundementes forsakynge our wretched lyfe / ha-
uynge fayth & trust in his sacramentes we shall without
doubte obteyne forgyuenes and mercy by the vertue of
them. Berauenture some man shall saye / we se what is
done in euerie sacrament. In the sacrament of bapty-
m the childe is wasshed in the water / and a fewe wordes be
spoken of the prest. In the confyrmacyon the forehead
of the chylde is noynted with holy creme in maner of a

croſſe with a fewe wordes ſpoken of the preeſt. In the ſacrament of penaunce after the confeſſyon is herde and ſatyſſaccyon enioyned the preeſt ſayth alſo a fewe wordes/What longeth theſe to the helth of the ſoule/ for the wordes anone as they be ſpoken be gone in to the ayre & no thyng of them remayneth. The water alſo & the oyle perſeth not from the body vnto y ſoule/perchaunce ſome man wyll thynke this in hymſelfe. And it is of a trouth the water and the oyle to haue no ſtrength of theyr owne nature wherby they may entre vnto the ſoule/or to werke in it good or euyl/neuertheles there is a preuy & hyd vertue gyuen vnto them by the meryte of the paſſyon of Iheſu cryſt & of his precyous blode/whiche on the croſſe was ſhedde for wretched ſynners. This moost holy and dere blode of Iheſu cryſte ſhedde for our redempcyon/bought and gaue ſo grete and plenteuous vertue to the ſacramentes/that as ofte as ony creature ſhall ble & receyue ony of them/ſo oft it is to be byleued they are ſpren- cled w the droppes of the ſame moost holy blode/whoſe vertue perſeth vnto the ſoule/& maketh it clene from al ſynne. But wherby knowe we this/truly for he hath ſhe wed and made open the hyd and vncertayn thynges to vs of his infynyte wyſedome. It was a cuſtome in the olde lawe amonges the Jewes to do alwaye theyr ſyn- nes by this maner. If ony of them by touchyge of a deed body or by ony other maner thyng were culpable & made foule/anone he was made clene of that defaute with yſope dypped in the blode of certayne beaſtes and ſpren- cled vpon hym/whiche maner and cuſtome was gyuen to the Jewes by Moyses & ordeyned by the wyſedome of god. Neuertheleſſe at that tyme it was vnknewen what this mater ment and ſygnefyed. It was vncertayn

tayne/it was hyd/what the wysdome of god wolde to be
vnderstande by this aspercyon or sprenklynge of blode.
And after that our blyssed lord Ihesu cryst had shedde
his precyous blode. And as sayth saynt Peter washed
vs from synne with his blode it was knowen to euery
man what by the ylope and by the aspercyon of blode
was sygnefied. Ylope is an herbe of the grounde that of
his nature is hore/ and hath a swete smell/ sygnefyenge
Cryst whiche meked himselfe to suffre deth on the crosse
And as saynt Paule sayth he offred hys selfe of very grete
& feruent charyte vnto his fader almyghty god as a sa-
crefyce of swete odour. No man may doubt of this that
by the aspercyon of blode of beestes before the Incar-
nacyon was sygnefied and represented the effusyon of
the blode of Cryst for our redempcyon/ whiche blode of
our sauour without doubt is of moche more strength
incomparable to do away synnes than was the blode
of beestes. And as ofte as the holy sacramentes be ytera-
ted and bled accordynge to the comaundement of Crystes
chyrche/ so ofte is the blyssed blode of our lord sprencled
abrode to clense and put away synne. Therfore let vs all
saye with the holy prophete this verse that foloweth.
Asperges me domine ylopo et mundabor.
As we myght saye. Lorde our fayth is so clere and vn-
doubtefull by the meryte of the passyon of thy sone our
lord Ihesu cryst whiche by the effusyon of his holy blo-
de hath gyuen so grete effycacy and strength to the holy
sacramentes of his chyrche/ that whan we receyue any
of them we shall be sprencled and made clene by the ver-
tue of his precyous blode lyke as with ylope/ whiche as-
persyon anone foloweth the water of grace that is ins-
fused in our soules/ wherby we be made more whyter

than snowe. Therfore the prophete addeth to the same
verse. **Lauabis me et super niuē dealbabor.**
Lorde thou shalt wasshe me and I shall be made moze
whyte than snowe. No creature may expresse how Joy-
full the synner is whan he knoweth and vnderstandeth
hymselfe to be delyuered from the grete burden and he-
uynesse of synne/ whan he seeth and perceyueth that he
is delyuered vtterly and brought out of the daunger of
so many & grete perylls that he was in whyles he con-
tynued in synne/ whan also he perceyueth the clerenes of
his soule and remembzeth the tranquyllyte and peas of
his conscyence. **Audit tunc quid loquatur in-
tra se dñs/ qm̄ loquetur pacē in seruos suos
et in eos qui cōuertuntur ad cor.** Than he per-
ceyueth well in his herte what our lorde wyll shewe in
hym by inspyracyon/ what shall he shewe/ euerlastynge
peas to come vpon his seruauntes / vpon them that be
sorrowfull & do penaunce for theyr synnes / whiche peas
is so Joyfull & comfortable and causeth so grete Joye &
gladnes that ȳ prophete remembrynge it sayth. **Au-
ditui meo dabis gaudium & leticiam.** Lorde
thou shalt gyue to myn herynge inwardly Joye & glad-
nesse. If the peas of this tyme be so gretly to be desyret
to the inwarde herynge of our soule / what Joye trowe
we shall be at that tyme whan ȳ peas euerlastynge shall
be offred to vs / whan the kyng of eternall peas shall saye
vnto all true penitent persones. **Venite benedicti
patris mei percipite regnū quod vobis pa-
ratum est a constitutione mundi.** Come to me
ye blyssed chyldren of my fader / take the euerlastynge

kyngdome that was prepared and made redy for you be
fore the begynnynge of the worlde. Shall we not Joye
than inwardly in our soules / Shall we not Joye than out
wardly in our bodyes / Shall we not than Joye bothe bo
dy and soule without aduersyte neuer to sease / Shall not
this ferefull Iuge sayenge these cōfortable wordes gyue
vnto our herynge inwarde Joye of þ soule for the salua
cyon of it. Shall he not gyue feruent Joye whiche we
haue obtayned our askynge and our desyre / Shall we not
gyue euerlastynge Joye without ony aduersyte. Truly
he shall gyue inwarde Joye for the sorowe of our cōtry
cyon. Joye also for wepyng in our confessyon / and laste
euerlastynge Joye for þ grefe of our satysfaccyon. **Et
tunc exultabunt ossa humiliata.** That is to say
the superiour strengthes of the soule whiche be called /
Wyll / reason / & memory / that before were ouerthrowen
by the greuaunce of synne shall than Joye for euer with
out ony aduersyte. Our Wyll shall Joye in the fruytyon
of god. Our reason in the clere sight of the godhede. And
last our memory shall Joye in a sure remembraunce euer
to contynue & neuer lacke that excellent Joye and pleas
sure. Than our Wyll / our reason / & our memory before
oppressed and brought vnder by synne shall Joye with
out ende. That we promysed in our begynnynge is now
perfourmed and shewed in this fyrst parte of the psalme
Fyrst what thyng we that be penytent sholde aske. Sec
conde what reasons we may make & brynge for our selfe
for the graunte of our petycyon. And laste that we may
truste without doubte to obteyne our askynge whiche
our lord graunte vs. Amen.

Auerte faciē tuā a pctis meis et
omēs iniquitates meas dele.

6
HO as moche as we haue so gretely pray
sed the mercy of god in the ende of the
fyrst parte of this psalme wherby we ha
ue gyuen to all synners grete confyden
ce to obteyne forgyuenesse. It is now to
be thought profytable or euer we speke
of this seconde parte somwhat to shewe of the fere of al
myghty god. Many grete causes there be to trust of for
gyuenesse yf we consyder the grete mercy of god so ofte
shewed vpon penytent synners. Also we haue many gre
te causes to fere almyghty god / yf we remembre how
many and grete our synnes be / wherwith we dayly of
fende his goodnes. Therfore syth we haue so good and
many Juste causes bothe of hope and drede as me ses
meth he taketh the moost sure way that maketh the one
mete with the other / that is to saye hope with drede and
drede with hope. That persone whiche soo dooth shall
neyther truste in god without his fere / nor drede hym
without hope / for by enclynyng more to the one than
to the other we shall soone erre / eyther by ouer moche ho
pe to be exalted in to very presumpcyon or by ouer mos
che fere to be caste dowlne in to the moost vngyracyous
daunger of dyspayre / but he that myxeth the one with the
other in euen porcyons shall neyther be lyfte by by pres

sumpcyon nor caste downe by dyspayre. Noo thyng is
more profytable to the synner than to haue a Iuste mode
racyon of them bothe. And no thyng is more peryllous
than lenyng more to the one than to the other. For the
whiche thyng saynt Gregory compareth hope & drede
vnto two myll stones wherwith mele is made. So it is
one myll stone without a felowe made mete can doo noo
good / but yf the one be made sytte with the other / that is
to saye the ouer stone tourned downwarde and the ney-
ther cōtrary wyse ayenst it bpwarde with a due propor-
cyon of bothe than shall the whete put in the myddes by
twene them be shortly broken in to many small peces &
in conclusyon to mele. Lyke wyse it is w synners whan
hope is myxed with drede and drede with hope / so that
by ouermuche hope of forgyuenes the mynde be not lyft
bp in to presumpcyon / & by ouermuche fere it be not put
downe in to dyspayre / than yf the multytude of synes be
neuer so grete / they shall shortly bytwene these two be
broken in to many small partes and in conclusyon vtter-
ly done awaye. But why saye we thus: truly to the intent
all though the certaynte of forgyuenes be neuer so grete
yet a remembraunce be euer had of the fere of almyghty
god neuer to put it out of mynde. As saynt Peter dyde
knowynge y his synne was forgyuen / notwithstandinge
wepte dayly for his unkyndnes ayenst his lord & mayster
euer after remembryng how unkyndly he denyed hym
Also blyssed Mary magdaleyne whiche herde Cryst for-
gyue her synnes for the grete loue she had vnto hym / for
all that toke vpon her grete penaunce euer haupnge in
mynde the fylthynes of her synne cōmytted before. She
besyed herselfe by contrinuall wepyng to put it awaye
vtterly from the syght of almyghty god. Our prophete
vij. psal. ii. iij.

dooth in lyke maner the wyng example to all synners
of doyng the same / that after he had full hope and trust
to be forgyuen of god . Knowe it for a surety by those
thynges whiche he vnderstode in the hydde and vncer-
tayne preuytees of the wysdome of our lord god / all be
it anone he retourned to the remembraunce of his syn-
nes / sayenge. **Auerte faciem tuam a peccatis
meis.** Blyssed lord tourne away thy face fro my syn-
nes. ¶ In our begynnynge we shall deuyde the resydue
of this psalme in to thre partes. In the fyrste our pro-
phete maketh a newe petycyon . In the seconde he shew-
eth the entent of his petycyon / whiche is that he may
please god. In the thyrde he techeth that his desyre is
the chiefe thyng wherby euery man may please god and
make recompence for synne. ¶ The thyng asked of the
spyryte of god the holy ghoost whiche is neuer but in-
clene hertes . As Sapiens saythe. **Non enim ha-
bitabit in corpore subdito peccatis.** The holy
ghost shal not dwell or abyde in a body subgette to synne
Almyghty god hateth no thyng so moche as synne / and
punyssheth no thyng so greuously / it is abhominable
in his syght. ¶ Fyrst in heuen whan synne was in aun-
gell / anone as many as were infecte with it almyghty
god put downe and caste out of that heuenly palays and
wolde not spare those noble and goodly creatures. After
whan that same pestyferous infeccon of synne infected
our fyrst faders in paradys / he wolde not spare but as
none put them out of that pleasaunt place in to this bas-
le of wretchednesse. All be it after many generacyons al-
myghty god chaced the people of Israell whiche came
of them / notwithstanding whan some began for to be

contamynate or defyled with the infeccyon of synne / as
is shewed of Dathan and Abyron with many other the
erthe opened by the power of almyghty god and swa-
loved them in quycke. Thus almyghty god expelled
synne / fyrste out of heuen / after from paradyse / and out
of the erth / in so moche whan this infeccion was spredde
abrode vpon all the erthe in the tyme of the patryarke
Noe he drowned almost all mankynde. And last whan
synne coude not be vtterly expelled by al these punyshe-
mentes / he sente downe in to this worlde his onely be-
gotten sone to suffre deth and shedde his precyous blode
for the redempcyon of all wretched synners. ¶ Let vs
therfore cōsyder how abhomynable synne is in the syght
of almyghty god / whan fyrst he put out of heuen his fyrst
creatures the aūgelles. Our fyrst faders out of paradyse
his speccyall chosen people from the erth. Drowned al-
moost all mankynde. And laste he suffred his onely sone
for to dye vpon a crosse for the redempcyon of all wret-
ched synners. All these he dyde to thentent synne sholde
onely remayne in the depe pytte of hell. ¶ Peraventure
our prophete remēbynge this abhomynacyon of synne
fered in hymselfe / & for that cause sayth. **A**uerte fa-
ciem tuam a peccatis meis. Good lord loke not
vpon my synnes. ¶ For as moche as almyghty god can
not well tourne away his face from our synnes as longe
as they be fyxed in our soules but also he must tourne a-
way his face from vs / as by this example / who may per-
ceyue and se a walle paynted with many dyuerse yma-
ges / but fyrst he must loke vpon those same pyctures / for
they be as a beyle or couerynge to the walle / wherfore
nedes y syght must fyrst be applyed vnto them. In lyke

maner therfore syth our synes in respecte of the soule be to it as a pycture or couerynge is to a walle/ almyghty god muste nedes fyrst loke vpon our synnes or euer he loke vpon our soules. Alas what shall we synfull wretches do. Certaynly this onely remedy is necessary/ who soo wyll loke vpon a bare walle muste fyrste doo awaye the payntyng or couerynge / and that done all shall be clene and pure to beholde. Soo yf our soules sholde be seen and not our synnes/ fyrst our synnes must be clene done awaye / for all the whyle they be infecte with the leest spotte of synne/ so longe they may not be seen without the syne be seen also. Our prophete therfore prayeth to almyghty god that all his synnes may be vtterly done away to the intent that he may clerely loke vpon his soule without any lette. **Et omnes iniquitates meas dele.** Good lord do awaye all my synnes. But it is not ynough all synnes to be done awaye without the fountayne wherof they sprynge out be clene purgyed. For yf it be so that the stynkyng fylthy water continually flowe out of a ponde or pytte in to a goodly and delectable gardyn yf remedy be not founde to stoppe the same/ it shall make foule and corrupte that gardyn within a whyle be it neuer soo fayre. Soo in lyke wyse shall it be with vs yf the herte be not fyrst made clene. For our sayour sayth. **De corde exeunt cogitationes male homicidia/adulteria/fornicationes/furta/falsa testimonia blasphemie.** From the herte cometh out euyl thoughtes/manslaughter/adultery/fornycacion/theft/false wytnes/and blasphemynge. Take hede what pestiferous corrupcyon cometh fro the herte wherby all the hole body and soule is defyled/ for as it for

loweth in the same texte. **Hec sunt que cōquīnāt hominem.** These be the corrupcyons whiche make foule bothe body and soule. Therfore al synnes may not be clene done awaye but yf the herte wherof contynualy they come be fyrst made clene. For this cause our prophete asketh of almyghty god sayenge. **Cor mundū crea in me Deus.** Lorde make within me a clene herte. Many craftes men had leuer take vpon them to make a thyng all newe than to botche or mende an olde forwozen thyng/as we se by experyence. Better it were for y artysyer to make a clocke all new than to mende or bryng agayne in to y ryght course a clocke whiche longe hath cōtynued out of his right ordre/but it is moche more dyffuse to bryng the herte of man y is broken & brought out of good ordre by contynuall custome of synne in to y ryght waye agayne than it is to bryng a clocke in to his true course. Al thyng customably vled is harde to be left. And as saynt Augustyne sayth. It is more harde werke to bryng the herte of a man longe customed in synne in to the waye of vertue/than it is to make agayne heuen and erth. Our prophete for this cause besecheth almyghty god to whome is no thyng impossible that he vouchesaue for to create within hym a newe herte/sayenge **Cor mundū crea in me Deus.** Good lorde make thou of nought a clene herte within me. More ouer it is necessary that a newe werke be set in a ryght course. For what profyteth a clocke be it neuer so well and craftely made/yf it stande styll or go not as it sholde in a due and Juste course: truly no thyng. So whan y herte is ones made newe/fyrst it must be set in a due and ryght course. Wherfore the prophete addeth. **Et spiritū rectū in**

noua in uiscerib⁹ meis. Blyssed lord graūt me the
holy ghost to guyde & set me in a ryght waye & I erre not
The pphete in this psalme nameth thyrse ȳ holy spiryte
by & by/ what he meneth is vncertayne/ & I of my selfe
dare not take vpo me to dyscusse ȳ cause of his so doyng
But for as moche as it is lawfull for euery clerke i ony su
che doubtēs to shewe theyr mēdes not cōtraryenge other
places of scripture. I shal in fewe wordes declare (as me
semeth) what he meneth. I doubtē not in this. The holy
ghost in scripture is sygnēfyed by the se. iij. names reher
sed in this psalme. Saynt Poule remēbyngē ȳ dyuerse
gyftes or dedes of ȳ holy ghost sayth. **Hec oīa opera
tur vnus atq; idē spūs.** One spiryte wout chaūge
dooth al. I saye ȳ prophete rcherlyngē dyuers names of
the holy ghost sayth. **Spiritū sapiētie & intelle
ctus spm̄ siliij & fortitudinis/ spm̄ scientie et
pietatis ac spm̄ timoris dñi.** The spiryte of wys
dome & vnderstandyngē/ ȳ spiryte of cōseyle & strength
the spiryte of cūnyngē and pyte/ & the spiryte of the fere
of god/ he meneth not so many dyuers spyrytes/ but one
called by so many names for the dyuersyte of his actes.
But for so moche as shall be cōuenyent for our purpose
at this season/ we rede in the holy gospelles ȳ shewyngē
of the holy ghost thyrse in. iij. dyuers simylytudes. Onē
the holy ghost came downe in ȳ lykenes of a doue whan
cryste was baptysed as it appereth in ȳ gospell of Luke.
**Et descendit. s. corporali specie sicut colūba
in eum.** Also after crystes resurreccōn was gyuen in ȳ
lykenes of a bryeth to ȳ dyscyples of Ihesu as in ȳ gospell
of Iohn. **Et insufflauit in eos dicēs accipite**

sp̄m sctm̄ quoz remiseritis pctā remittūtur
eis. Thyrde whan after crystes ascencyon ȳ holy ghost
appered to the apostles gadzed all togyder in the lykenes
of fyre as is shewed in the gespell of Luke. Apparue-
rūt illis dispdite lingue tanq̄ ignis seditq̄
supra singulos eoz spūs sctūs. Whiche thre dy-
uers apperynges sygnefye thre diuers gyftes of the holy
ghost gyuen to thre diuers states oz k̄pdes of people/that
is to saye fyrst to them whiche be enfaūtes at theyr bap-
tysme. Seconde to penytentes. And thyrde to them that
be perfyte. Fyrst to our baptyisme we be dyrected & set in
a newe lyfe the lyfe of innocency whiche is sygnefied by
the doue apperynge ouer cryste at his baptyisme. Saynt
Boule exhorteth all suche sayenge. **N**ouitate vite
ambulēt. That they walke in a newe lyf/ & cryst sayth
Ut sūt simplice sicut columbe. Meekely in man-
ner as doues. The pphete remembrynge this operacyon
of ȳ holy ghost sayth. **E**t spiritū rectū inoua in
viscerib⁹ meis. Blyssed lord graūt me ȳ holy ghost
to set me in a newe lyf/ the lyf of innocency. The other ope-
racion is accordyng for them ȳ be penitent whiche as we
sayd was gyuen to ȳ apostles vnder ȳ lykenes of a bzeth
we se by experyence/ a mānes bzethyge whan it toucheth
ony thyege ȳ is colde as yren oz glasse/ anone it is resolued
in to wepe droppes of water/ whiche thyng may be ofte
tymes pceyued in a penytent synner. Synes make ȳ hete
of charyte to waxe colde/ as our sauour sayth. **U**bi ha-
būdabit inīqtas refrigescet charitas. Where
synne is habōūdaut charite waxeth colde whan ȳ synner
is prycked in his conscyence by ȳ holy ghost remēbrynge

thabomynacyon of his synnes / anone yf he be very peny-
tent teres shall trekell downe from his eyen / whiche is a
grete token the holy ghoost is present with that synner.
As scripture sayth. **H**abit spūs eius et fluent
aque. On this wyse Cryst our sauour loked vpon Pe-
ter after he had denyed hym wth a gracious countenaūce
or bze the of his holy spyryte / & forthwith he fell on a we-
pyng. As in the gospel of Iohn. **C**ōuersus dñs re-
spexit petrum & egressus foras fleuit amare
Our sauour turned backe & loked vpon Peter / & incōty-
nent Peter went out & wepte bytterly. Synne defyleth
the soule & turneth the face of god away frō it. But this
gyfte of the holy ghoost penaunce wth wepyng teres was-
sheth the soule maketh it holy & causeth almyghty god to
loke agayne vpon it wth his merciful cōtēnaūce. Therfore
our pphete sayth. **N**e proicias me a facie tua &
spīm sctm tuū ne auferas a me. Blyssed lord cast
me not out of thy syght / take not thy holy spyryte frō me
gyue me grace to knowe my synnes / to cōfesse them & to
do penaūce with wepyng teres / techyng all synners be-
slyly to praye almyghty god / yf at any season by our owne
neclygence we offende his goodnes / notwithstandinge he
vouche saue not to cast vs away frō his syght but agayne
loke on vs / gyue vs grace to wepe for our offences wher-
by our soules may be made holy. And yf it shall please h^y
thus to loke on vs / our synnes shall be vtterly done away
& by our wepyng y^e punysshement for y^e same. O moost
meke ihū what caused y^e to loke so mercifully vpon Peter
he was baptised before / had the spyryte of cōtynuaūce in
vertue / y^e gauest hym example alwaye to lyue ryght wys-
ly he alwaye behelde thyn holy cōuersacyon / herde thyn

holy prechynges / sawe thy grete myzacles / he was pre-
sent at thy transfiguracion herde the voyce of the fader
sayenge thou art my sone. And for all this he denyed the
where as befoze thou gaue hym warnynge shewed he
sholde so do. O blyssed lorde where myght haue ben shew-
wed moze unkyndnes. Good Ihesu we beseeche the loke
vpon vs wretched synners in lyke maner whiche neuer
yet denyed the neyther had so grete knowlege and helpe
to lyue well as he had. If the synne of Peter moued the
to mercy and forgyuenes / blyssed lorde we be synners al
so / thou arte now as meke & merciful as euer thou were
befoze & we be touned to the askynge forgyuenes / syth
thou vndespyred looked so mercifully and forgaue Peter
we beseeche the deny not to forgyue vs whiche aske for-
gyuenes incessantly. **Ne picias nos a facie tua**
et spiritum sanctum tuum ne auferas a nobis
Blyssed lorde put vs not out of thy syght take not thy ho-
ly spryde away from vs / graunte that we may wepe for
our synnes. ¶ The thynde operacyon of the holy ghost is
moche moze stronger than any of the other wherby they
whiche be perfyte be made stedfaste in all vertue with-
out any wauerynge / it was gyuen to the apostles of cryst
in the lykenes of fyre. And ozeuer this gyfte of the holy
ghost was gyuen vnto them they were not stedfaste in
the fayth / they were ferefull & wauerynge in theyr myn-
des / whiche was well perceyued by Peter that offred
hymselfe to dye for his maysters sake / notwithstandinge
anone after denyed hym vnto a woman / but as soone as
they were endued with this gyfte of the holy ghoost all
worldly vanytees were vtterly despyed amonge them
they fered no man. **Gaudentes ibant a spectu**
cōsiliij quoniā digni habiti sunt pro nomine

iesu contumeliain pati. For they were Joyfull comynge fro theyr Iugementes bycause they holde suffre shame & deth for the name of Ihesu. Our prophete therfore in this place nameth the holy ghooft the thyrde tyme sayenge. **Et spiritu principali confirma me.** Lorde make me stedfast in fayth & charyte by the grace of the holy ghooft that neuer after I fall agayne to synne. But we haue lefte out the fyrst parte of this verse. So it is. After our sauour Ihesu cryste whiche our prophete calleth ofte tymes salutare ascended in to heuen & accordeynge as he promysed holde sende downe y^e holy ghooft as we sayd in the synplytude of fyre/they were very sad & sozry for theyr maysters departynge Ihesu/but anone as they had receyued that meruayllous cōforte of y^e holy ghooft grete gladnes came in to them vnable to be tolde so that all the people standynge bethought them to be dronken of swete wyne. Therfore our prophete calleth that comforte sente downe from our lorde Ihesu cryste.

Leticia in salutaris. A gladnes of our sauoure. For whan a messenger bryngeth a gladful message from ony body/it may be called a comforte bothe of hym that sendeth the message & of hym that bryngeth it. So this gladnes sente from the fader of heuen by his sone Ihesu cryste is called a gladnes or comforte of them bothe. Therfore Dauid saythe vnto almyghty god the fader. **Redde michi leticia in salutaris tui et spū principali confirma me.** Lord gyue agayne to me the gladnes of thy sone Ihesu cryst our sauour whiche I losse by my synfull lyfe/and strength me with the holy ghooft that I neuer fall agayne to synne. **¶** Hitherto we haue spoken of the petycyon wherin is asked the holy ghooft by thre dyuers names/fyrst our prophete calleth

hym (spiritū rectū) after that (spiritū sanctū) and thynde
(spiritū principalē) the cause why we haue declared af-
ter our mynde / and bycause no man may receyue þ̄ holy
ghoost but w̄ a clene herte / no man can be clene in herte
but yf his synnes be vtterly done awaye. Synnes can
not be clene done awaye yf almyghty god tourne not a-
waye his face fro them / therfore our prophete asked me-
kely these. iij. as. iij. meanes wherby he myght obtayne
his synable entent whiche is the gyfte of the holy ghoost
for his confyrmacyon and perseueraunce in good lyfe.

In this seconde parte our prophete sheweth the
cause why he desyred the holy ghoost for his pety-
cyon / whiche was to thentent he myght profyte his ney-
ghbour. ¶ It is very good and acceptable to god whan
one persone seyng an other erre & do euyl wyll mekely
with good & swete wordes gyue hym warnyng to leue
his wyckednes / & brynge hym agayne into þ̄ ryght waye
wherby he may come to god. Saynt James sayth / he þ̄
so dooth deserueth a grete rewarde whiche is the pro-
myse of saluacyon & doyng awaye of his owne synnes
These be his wordes. **Qui conuertit fecerit pec-
catorē ab errore vie sue : saluabit animam eius
a morte et operit multitudinē peccatorū.** Who so
euer causeth a synner to leue his synful lyf shal both saue
his owne soule from dampnacion & his synne to be done
away / whiche wordes are not onely to be vnderstande by
them þ̄ haue auctoryte to rebuke synne but also of al cry-
stē people / for euery psone in maner hath charge of other
thus whan one seeth an other do euyl he ought to gyue
h̄ warnyng charytably of his so doyng / & pauenture

in suche maner we sholde doo more good & Wynnne more
soules to god than by open rebukynge / & truly our doyng
is but final yf we may not after þ knowledge of our owne
erroures done befoze gyue other warnynge to amende
theyr lyfe whan they do amysse / notwithstandinge an
ordre must be kept in this mater / it is not lawfull for eue
ry man to teche at his pleasure / for he that shall gyue ins
truccyon to other must fyrst knowe bothe the waye of
well doyng & euyll / elles he shal soone bynge his broder
out of the ryght waye. Our sauour sayth. **S**i cecus
ceco ducatū prestet ambo in foueam cadunt
If one blynde lede an other bothe fall in to the dyche. To
take the offyce of a doctour or techer of goddes lawes is
no small charge / it is a grete Jeopardy / wherin I myselfe
remembrynge þ same am ofte aferde / for many tymes I
thynke on saynt Poules sayenge. **N**e michi si non
euāgelizauero. If I teche not the lawes of god vnto
the people I shall be dampned. I fere me yf we hyde
that gyfte of god yf we gyue not a good counte of that ta
lent lest it shall be sayd to vs at the dreadefull daye of Ju
gement as it is wryten in the gospell. **Q**uare nō de
disti pecuniā meā ad mensā. why gaue thou not
to me a true & Iuste counte of my money / that is to saye
of the lernynge whiche I gaue vnto the wherwith thou
sholde haue taught the people my lawes. Also yf we tes
che & by it profyte the herers yet is grete peryll lest whan
ony prayse is gyuen to vs for our lerninge we be not stry
ken with pryde or bayne glozy whan we knowe our sels
fe praysed. The myserable corrupcyon of our nature is
so caduke that whan we doo any thyng neuer so lytell
prayse worthy it is meruayle yf we offende not in bayne

glozy. But of a trowth yf a due ordze be hadde in our te-
chyng of other as we sayd befoze euerý man accordyng
to his lernynge and habyltye / that is to saye / yf fyrst we
study for the amrndement of our owne lyfe / purge our
owne soules / be aboute as moche as we may to lerne the
wysdome of our lord / and by our besy prayer aske of god
the clemmes of our hertes / With þ grace of the holy ghost
wherby we may ordze our owne steppes in the waye of
god / not for the bayne prayse of the worlde but onely to
brynge them whiche erre in to the ryght waye / that they
may by our lyuyng & doctryne be turned to that blyssed
lord / whiche doyng shall be to the honoure of god and
profyte to our neyghbour / to this purpose it foloweth.

Docebo iniquos vias tuas et impii ad te
conuertentur. As he myght saye. Blyssed lord. yf
thou loke not vpon my synnes but do away my wycked-
nes / create in me a newe herte & endue me with the gyfte
of the holy ghost. I shall teche them þ erre / brynge them
in to thy wayes and they shall be turned to worshyp the.
Truly the prophete after his grete offence kept this sayd
ordze. Saynt Poule also after his grete persecucion of
crystes chirche made clene & enspyzed with þ holy ghost
taught openly to all people the ryght waye to come vnto
heuen / made open to all wycked creatures the wayes of
almighty god. Cryste our sauoure gyueth vs all war-
nyng so to do sayenge. **S**i peccauerit in te frater
tuus corripe eum. If thy neyghbour or broder offend
the correcte hym charitably. Therfoze let euerychone
of vs aske of almighty god a clene herte & the holy ghost
to thentent we may teche wycked people the wayes of
saluacyon / that they may þ sooner tourne to hym by our
doctryne. But why make we no mencyon of the other
vii. psal. mun

two gyftes or receyvinges of the holy ghost / truly lest we
sholde breke the due orde of them reherfed. For the pro-
phete asketh thre dyuers gyftes of the holy ghost and re-
herfeth the causes why one after an other / we haue spo-
ken of y^e fyrst named (spiritus rectus) whiche as we sayd
is gyuen to euery persone in the tyme of they^r baptyfme
Now shall we shewe of the other two & bothe by them-
selfe. ¶ The seconde gyfte of y^e holy ghost called the spy-
ryte of penaunce whiche maketh holy all true penytentes
was set in the seconde place / the reason why foloweth
now in this seconde parte. The abhomynable corrupcy-
on of synne in many places of scrypture is compared to
corrupte blode. It is sayd vnto all synners. **Manus**
vestre plene sunt sanguine. Your handes be re-
plete with corrupte blode / to save our werkes be synfull
peraventure the moost corrupcyon of blode is caused by
carnall cōcupyscence. Therfore sayt Poule sayth. **Ca-**
ro & sanguis regnū dei nō possidebūt. Flethe
and blode shall not haue the kyngdome of heuen in pos-
session / as moche to save / they that be corrupte by bodyly
or flesshely desyre shall neuer come to heuen without as-
mendment. ¶ Lyke as a langage spoken hath his be-
gynnyng of the tonge and is comynly called the tonge
as we save our moders tonge. And comynly it is sayd he
speketh in many tonges whiche can speke many langa-
ges. So lyke wyse synne whiche is chesely caused of blo-
de is called blode / & many synnes many blodes. For this
cause in tholde lawe blode of beestes was shedde for clen-
synge of synnes wherby almyghty god myght be the ra-
ther peased ayenst y^e fylthynes of synne / sayt Poule sayth
Oīa in sāguine mūdabant et sine sanguine
nō fit remissio. All synnes were made clene by effus-

syon of blode/ & wout it was no remysion/ but doubtles
theffusyon of that blode of the owne strength and vertue
myght neuer purge synne/ y bloody corrupcion coude not
be expulsed fro our soules by it/ accordyng as saynt Poule
sayth. **I**mpossibile est sanguine hircoꝝ & tau
roꝝ auferri pctā. It is impossyble synnes to be done
awaye by theffusyon of goates blode oz bulles/ notwistan
dyng y shedyng of blode fygured theffusion of y moost
precious blode of cryst Ihesu vpon a crosse plenteuously
for all synners/ wherby satysfaccyon was made to god y
fader for y synnes of all people/ whiche receyue y vertue
of this precious blode by y sacramētes of crystes chirche
& by it made ryghtwysse/ pcase a synful wretche cometh
to a pceest sheweth al his synes/ shedeth out fro his brest
corrupt blode of syne in maner as y throte of a beest were
cut oz a fylthy wounde laūced w a laūce/ afterwarde y sa
cramēt of penaūce is mynystrēd to hym by his ghostly fa
der wherwith by y vertue of crystes precious blode he is
made clene fro syne/ & than verily Justefyed/ he came to
his ghostly fader as a synfull persone/ but by y vertue of
this sacramēt of penaūce he gooth awaye fro hym ryght
wysse/ not by his owne ryghtwysnes/ but by y ryghtwys
nes of cryst Ihu/ whiche ryghtwysly redemed vs w his
precyous blode as saynt Iohn sayth in thapocalypse/ &
saynt Poule sheweth. **F**actus est nobis iusticia.
Therfore we synners haue gret cause to magnify & preyse
the ryghtwysnes of Iesu cryst/ wherby he maketh vs of
vnrighwysse to be rightwysse & by y vertue of his pious
blode delyuered fro thabomynacōn of syne/ for y whiche
cause y pphete asked afoze y spirite of penaūce y y bloody
spottes of syne myght be done awaye by it to thentent he
might shewe euerlastyngly y rightwisnes of god sayenge

Libera me de sanguinib⁹ de⁹ deus salutis
mee et exultabit lingua mea iusticiā tuam.
Blyssed lord delyuer me fro the corrupcyon of synne and
my tonge shall Joye eternally thy ryghtwysnes. ¶ The
thyrde spyryte or gyfte of the holy ghost þ he asked was
the spyryte of confyrmacyon or makynge stedfast in ver-
tue/whiche was gyuen to the apostles at the daye of pen-
thecoste in the lykenes of fyer tonges. After the recey-
uyng of it they were so constaunt and stedfast in the loue
of god that excepte hym they fered no man/they testefyed
ouer all the name of Ihesu without drede/they kepte to-
gyder the vnstedfaste people by theyr holy wordes thes
wynges ouer all the name of cryst Ihesu to the laude and
praysle of almighty god. A meruaylous thyng that they
beyng so rude neyther taught by Plato nor arystotle or
ony other philosopher but gete theyr lyuyng by fysshyn-
ge sholde so meruaylously dyspute & shewe the magny-
fyccence of Cryste befoze so wyse/so grete & prudent men
of this worlde/in so moche they playnly conuynced and
entreated them at theyr pleasure / but blyssed lord thy
wysdome gaue them that grace/thou gauest them fyer
tonges/thou opened theyr lippes whiche of thy goodnes
made enfauntes to speke in laude of thy magnyfyccence.
¶ Thy prophete I saye at suche tyme as he durst not take
vpon hym to speke thy holy wordes/sayd. **U**ir pollu-
tus labijs ego sum et in medio populi pollu-
ta labia habentis ego habito. Blyssed lord my
lippes be polluted and I am abydyng amonges the peo-
ple whiche in lyke maner be vnclene. One of thyn aunc-
gelles came vnto hys touched his mouth/made clene his
lippes/and for hwith he was made very bolde and shew

wed hymselfe redy to do thy comaundement in exprese
syngge vnto the people thy lawe of trouthe. Lykewyse our
prophete prayeth that his lippes may be made clene &
hymselfe stedfaste and constaunt in vertue by the grace
of the holy ghoost to the intent he myght worthely shewe
thy laudes he sayth. **Dñe labia mea aperies et**
os meū annuntiabit laudem tuā. Good lord
open my lippes make them clene & my mouth shal shewe
ouer all thy prayse or laude. Let vs folowe this prophete
Dauid besechynge almyghty god that fyrst he make vs
able and worthy to receyue the holy ghest / graūt vs his
grace to lyue ryghtfully / also to admonyshe accordynge
as we be called in degre our neyghbours vnto penaunce
wherby our selfe may be made holy and delyuered clene
from synne to prayse and exalte the ryghtwysnes of god
and laste that we may haue the thyrde gyfte of the holy
ghost whiche is to be made stedfaste and constaunt with
clene lippes to shewe ouer all y laudes of almyghty god
In this thyrde parte our pphete sheweth / no thyng
so acceptable to god whiche he may gyue to hym in reco
pence of his synes as is this that he hath spoken of now
before. The maner of Jewes was in y olde lawe whan
any of them had broken the comaundement of god for ma
kyng amendes to halowe a certayne parte of a beest or
elles the hole / after as y gretenes of the synne requyred
Moyses taught the vnlearned people by suche bodyly sa
crefyces / whiche was to them as a shadowe or fygure of
the true sacrefyce to come that was fyrste sygnefyed by
them. The sleynge of those bryte beestes after Moyses
entent fygured the deth of our sauour cryste Ihesu / &
euer he besyed hymselfe to cause the people byleue it by
those tokens. For as the vnreasonable beest was slayne
viij. psal. mm. iij.

for clenſynge of ſynnes / & the blode of it ſhedde vpon the
water / ſo cryſt Jheſu the lambe vndefyled / moost inno-
cent ~~beest~~ was put to dethe vpon a croſſe & all his blode
ſhedde for y remyſſyon of ſynners. The people of Iſraell
ſynned & were worthy to dye for it / thoſe bruyte beestes
dyd none euyl & yet were put to dethe for thamendement
of theyr ſynnes. Lyke wyle our ſauyour cryſt all though
he was moost innocēt / moost pure / neuer offended in ony
cōdycon / notwſtandinge he ſuffred dethe moost pacyent
ly for our offences. The ſleyng of beestes y was vſed in
tholde lawe for theyr ſacrefyce dyde not pleaſe god very
well of themſelfe / as he ſhewed in an other place in ma-
ner reprouynge thē / ſayenge. **Nunquā māducabo
carnes tauroꝝ aut ſāguinē hircorū potabo.**
Shall I ete y fleſſhe of bulles or dꝛynke y blode of goates
as who ſayth it is not my pleaſure ſo to do. ¶ If almygh-
ty god myght be pealed or cauſed to ſhewe mercy by no-
ne other remedy but by thoblacyon of brute beestes / poo-
re men were than in myſerable condycyon y wanted po-
wer to make ſuche oblacyon / yf they myght not be other
wyle forgyuen but ſo dye in theyr ſynne / but almygh-
ty god hath ordeyned moze euen lawes whiche be comyn
bothe to poore & ryche / he deſyꝛeth none other ſacrefyce
but ſuche as y poore may do as ſoone as y ryche / & per-
aventure moze ſoone / for almygh-ty god taketh moze hede
to y good entent of y mynde than to y gretneſs or valure
of y gyfte / whiche thyng is ſhewed in y goſpell of Mar-
ke / where is expꝛeſſed y whan Jhū perceyued & behelde
the ryche folkes offre many grete gyftes in to y treſour
houſe amōge all he eſpyed a poore wydowe whiche gaue
onely .ij. mytes & ſayd that poore woman offred moost of
all not regardyng the gretneſs of y gyfte / but onely as we

sayd the good mynde & entent of þ̄ doer/wherby we may
wel pceyue þ̄ syth thacceptable sacrefyce to god depēdeth
not by þ̄ valure of þ̄ gyfte but by þ̄ good mynde & entent
of þ̄ doer/also þ̄ he is not well pleased w̄ suche maner sa-
cresyce of tholde lawe all though it were done by a. M.
beestes/therfore our pphete sayth. **Qm̄ si voluisses**
sacrificiū dedisse utiq; holocaust; nō delecta
beris. Sacrificiū was called a parte of the beest offred
& holocaustū the hole oblacyon of it/syth þ̄ hole was not
delectable to god in sacrefyce þ̄ parte was moche lesse ac-
ceptable. Our prophete here remēbʒeth an other maner
sacrefyce whiche is most acceptable to god/& it is named
þ̄ very penaūce of mānes soule. A question may be asked
what offence cōmytted þ̄ vnreasonable beest þ̄ his blode
sholde be shedde/what offended þ̄ bull gote or lambe to
suffre deth/truly no th̄yge/therfore no Just cause or rea-
son can be shewed why they sholde dye. But the synfull
creature whiche so greuouly hath displeased god his ma-
ker folowynge his owne sensuall & vnlawfull volupty
ayenst þ̄ wyll of our lord of very ryght ought to suffre as
moche dyspleasure & payne as he had pleasure befoʒe in
the sensuall & vnryghtwysse appetyte of his body. Than
shall he make a due and Just recompence for his synnes
That penytent spyryte is the sacrefyce wherby almygh-
ty god is chesely peased and moued to shewe mercy. It
foloweth. **Sacrificium Deo spiritus cōtribu-**
latus. The sorowful and penytent soule is thesē sacre-
fyce to god for purgynge of synnes. Our sauour cryste
Jhesu shewed in the gospels of Luke. Two men entred
in to the temple to praye/one of them a pharyse/the o-
ther a publycane. Amonge the Jewes pharysees shewed

outwarde in theyr lyuynge a more holy lyf & cōuersacion
than other dyde/they excercysed holy werkes in the sight
of people/the publycanes contrary wyse gaue hede occu-
pyed themselfe in worldly & couetous besynes with all
maner byces. Als they were prayenge in the temple fyrst
the pharyse lauded god of his holy cōuersacyon/praysed
hymselfe/remembryng his merytes in maner to the dys-
prayse of all other thought none able to be cōpared to hy
sayd. I am ferre vnlyke to other in my lyuynge & cōmytte
thesse & auoutry as dooth this publycane. I lyue chaste
I faste twyse in y weke & absteyne from all other byces
I gyue tythes of al my goodes. Thus proudly y pharyse
boasted & praysed hymselfe in his vertue. The publycane
contrary wyse callynge to mynde y multitude of his syn-
nes & mekely remembryng y holynes of the temple y he
was in bothe forfere & reuerence stode aferre shamed in
hymselfe for the fylthynes of his synnes durst net lyft vp
his eyen to heuen but with a grete inwarde sorowe knoc-
ked vpon his breste knowleged hymselfe a greuous syn-
ner humbly askynge the mercy of god & sayd. **Deus**
propitiu esto michi peccatori. Blyssed lord be
mercypfull to me a synner/the penaūce & cōtrycyon of his
herte was so grete wherby he gaue so acceptable sacres-
fyce to almyghty god that by it he was clene forgyuen &
the pharyse reiecte. Take hede how acceptable sacresfyce
to almyghty god is a sorowfull & cōtryte herte for synne.
Was not Achab somtyme kynge of Israell recōpiled
and forgyuen by suche maner sacresfyce after his grete &
innumerable offences. It is wyten that he lyued moost
wyckedly brykynge the cōmaūdement of god more than
all kynges of Israell befoze hym he dyde sacresfyce vnto
the false god Baall & fauoured the preestes of his lawe

chased away & despyed the prophetes of god / notwithstanding our mercyfull lord of his goodnes wolde chastyse hym by shewing many wonders & straunge tokens / fyrst caused that no reyne fell on the erth by the space of thre yeres & thre monethes / to the intent Achab the kynge sholde knowe almyghty god was dyscontent with hym / Also an other tyme in the syght of all the people he gaue so grete vertue to his prophete Helye that at his desyre & callinge fyre came downe from heuen whiche consumed and vtterly toke awaye theyr present sacrefyce. Ferther more after the longe contynuaunce without reyne / whan Achab mystrusted by the petycyon of the sayd prophete Helye water came downe fro heuen plenteuously. What creature wolde not amende hymselfe by these wonders / full tokens / but Achab was neuer the better / contynued styll in his malyce / notwithstanding our lord god of his gentylnes proued hy agayne by other meanes / whan Benadab kynge of Assyrie came to subdue Achab with a grete hoost of people / almyghty god wolde not suffre hym to be betrayed of his aduersary / but promysed he sholde haue the victorie. An other tyme yere after whan the same Benadab had recouered his strength came bys on hym a fresshe in batayle wherof almyghty god gaue hym monycyon by his prophete and promysed he sholde haue the victorie. Ferthermore whan he wolde not amende hymselfe but rather was worse and worse in so moche he caused the ryght wyse man Naboth to be slayne and by gyle gate his vyneyarde. Than almyghty god thrette him sayenge. **S**e demereturū omnē posteritatē ipsius et interfecturū de achab mīgentem ad parietē. He sholde put downe all his posterite and see all that came of hym not leue scante a dogge. Achab

herynge this was anone compuncte & sorowed his mys-
lyuynge/ he cutte and reate his clothes/ wente in hayze
nexte his body/ fasted/ laye nyghtly in sacke cloth/ & hel-
de downe his heed. Our blyssed lorde seynge his grete
penaunce and mekenes was moued with pyte sayd vnto
his prophete Helye. **N**ōne vidisti humiliatum
achab coram me: & quia humiliatus est mei
causa: nō inducam malum in diebus eius.
Seest thou not the mekenes of Achab/ perceyuest thou
not how he hath meked hymselfe befoze me/ and bycau-
se of his so doynge for my cause. I wyll not shewe ven-
geaunce in his dayes. O mercyfull lorde why dyde thou
so/ why dyde thou refrayne from Ire/ why shewed thou
not vengeaunce vpon that moost vngentyll creature:
Truly for in hym was a sorowfull and a contryte soule
whiche is the chefe sacrefyce / wherby thou arte caused
to shewe mercy. **S**acrificiū deo spiritus contri-
bulatus/ cor cōtritum et humiliatum deus
non despiciēs. The sorowfull and penytent soule is
chefe sacrefyce to god / and blyssed lorde thou shalte not
despyse a contryte herte/ who so euer ordereth hymselfe
on this maner that by his inwarde sorowe may haue a
contryte herte / he is able and mete vnto the hygh buyl-
dyng in the heuenly cyte whose walles be not yet fynyf-
shed. A grete nombze of stones is wantynge wherwith
they sholde be perfourmed and accomplyshed / for the
ruyne of aungelles whiche fell downe from that Cyte
must be repayred and renewed by takynge bp of men
and women lyke as by quycke stones. As we se in mas-
ner whan stones be assumpte for the reedyfyenge of cy-
tees or toures with other. But it is accorдынge that in

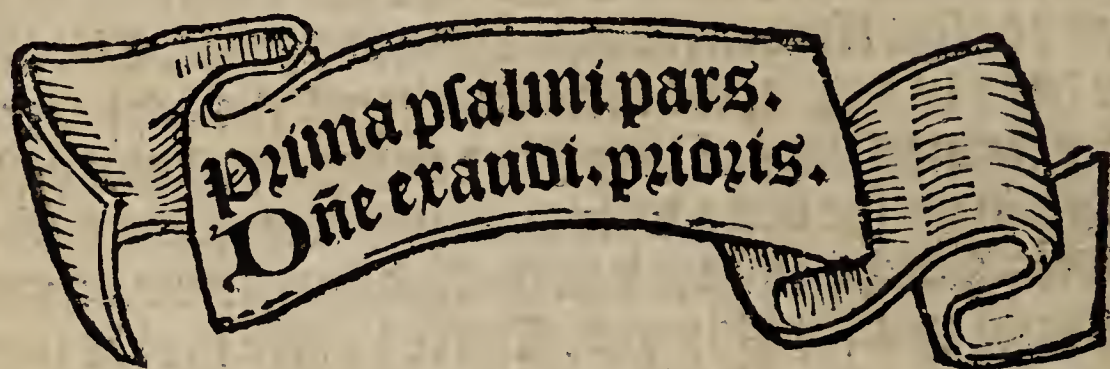
to suche a noble buyldynge no stone be taken vp / but yf
that it be prepayred as it sholde be and made mete befo-
re. For in that heuenly palays may noo stone be pullyf-
shed shapen oz made square. It must be made fyttre and
perfyte here in erthe befoze leest at the lyftyng by the
der it be not able there to abyde and so caste downe in to
the depe dungeon of helle. The heuenly artfycer vseth
many and dyuers maners in shapyng oz squaryng of
stones mete for those walles. Berauenture some be har-
de and them he muste entreate hardely. ¶ We shewed
befoze of Achab / now shall ye here of Manasses whi-
che was a kynge of Israhell / folowed moche Achab in
his lyuynge. This Manasses ordeyned and set an ydoll
within the holy place of the temple / he sette vp alters
of Baall / vsed wytches / charmes / and dyuers other dy-
uynacyons / wherwith almyghty god was very moche
dyspleased / and gaue hym warnynge by his prophetes
for to amende hymselfe. But he of pryde and obstynacy
set but lytell by theyr thretenynges / after the maner of
a wycked persone whan he is ouerthrowen in synne he
despyred them. Almyghty god sernge Manasses wolde
not be made meete / neyther wolde not be entreated by
fayre and easy means (as his desyre was) vsed a moze
sharpe waye to hym. Caused the Babylones with grete
power for to make batayle and haue the vyctorye / that
done they ledde hym faste bounde in chaynes of yren in
to Babylone / and there was set in pryson / and at the last
remembred his unkyndnes done ayenst almyghty god
wherfoze he wepte and sorowed sore / mekely askynge
forgyuenesse. Our mercyfull lorde of his grete goodnes
anone herde graciously his petycyen. Thus at the laste
all be it / it was very harde to bypge hym to passe / he was

made a mete lyuely stone vnto the heuenly buyldynge by
very cōtrycyon. Mary magdaleyne was moche more eas
sely brought to frame than he/ whiche by no thretynge
oz sharpe punysshementes but onely for very loue of our
saupour Cryste was drawen vnto contricyon. ¶ Thus
as we haue reherseed almyghty god the hygh artyfycer
vseth many dyuers meanes to shape & square his stones
here in the erth/ in his chirche mylytaūt/ he of his good
nes wolde euery man & woman sholde be quicke stones
made redy for that heuenly buyldynge/ his wyll is eue
ry creature to be saued as saynt Poule sayth. Therfore
our prophete Dauid whiche was so haboundauntly hote
with y^e fyze of charyte/ for fyze is nedefull to sacrefyce/ de
syred not onely this acceptable sacrefyce of a cōtryte sou
le for hymselfe/ but also for y^e helth of all other/ he sought
not onely his owne pfyte/ but also y^e profyte of his neygh
bour & thonour of god/ wherfore he sayd. **Benigne**
fac dñe in bona voluntate tua syon: vt edifi
centur muri iherusalem.

¶ Hitherto what so euer the prophete hath done was
for one of these causes/ eyther it lōged to his owne soules
helth/ to the profyte of his neyghbour/ oz to the laude of
god. Fyrst for his neyghbour in his prayer he desyred spi
ritū rectū/ for hymselfe spiritū sanctū/ & for the honour of
god spiritū principalē. Also his desyre was to be endued
with the holy gheost bycause he myght teche other that
erre the ryght waye to heuen/ whiche cōcerneth his ney
ghbour/ for hymselfe he asked to be clene delyuered from
the corrupte blodes of synne/ and last for almyghty god
his petycyon was euer to laude and prayse hym. Ferther
more he studyed besyly to gyue vnto almyghty god y^e sa

crefyce of a sorowfull spyryte and contryte herte for hym
selfe/ he desyred þ same to be perfourmed in other for to
fynyshe the walles of heuenly Iherusalem/ þ is for his
neyghbour. And now last he sheweth all that to be done
in the laude and prayse of almyghty god/ spekyng vnto
hym thus. **Tūc acceptabis sacrificiū iusticie
oblaciones et holocausta tūc imponent sup
altare tuū vitulos.** Lyke as he myght saye/ whan
that heuenly cyte of the chyrche tryumphaut is buyded
& perfytele fynysshed/ than blyssed lorde shall be all hole
laude and prayse to the of all thy cytezyns. ¶ What soo
euer sacrefyce was done in the olde lawe sygnefyed the
maner of sacrefyce in the newe lawe of grace. The sacre
fyce done in this newe lawe betokened the very trouth
in the eternall lawe of very Joye and glozy. Amonge the
Jewes in tholde lawe were certayne oblacyons and sa
cresfyces whiche be now vtterly fordone they be no more
pleasyng to almyghty god. There be also in this newe
lawe certayne sacrefyces and oblacyons as we haue shew
wed but they shall not euer endure. For in heuen may be
no soule troubled neyther contrycyon of herte. As saynt
Johñ sayth in the appocalypse. ¶ Also we can not be so
clene & pure in this lyf to make oblacyon as we sholde be.
All our lyfe here we be sprenckled with the duste of synne.
For all be synners/ yf we saye contrary no trouth is in vs.
But at our comynge and translacyon in to heuenly Jhe
rusalem we shall be made so constaunt and stedfaste by
grace that neuer after we shal synne deedly nor venyally.
Therfore our prophete sayth. **Tūc acceptabis sa
crificiū iusticie oblaciones & holocausta tūc
imponēt super altare tuum vitulos.** Blyssed

lord than thou shalt accepte our sacrefyce of ryght wys-
 nes/at that tyme our oblacyns & sacrefyses shall be plea-
 sant vnto the/for why they shall be cleane and pure with-
 out spotte of synne. Than shall all thy welbeloued peo-
 ple make acceptable sacrefyce not of flesshely or golden
 calues as was in the olde lawe/but of euerlastynge pray-
 synges and laudes/as the prophete Osee remembreth/
 we shall without ende gyue thankynge immortal vnto
 the in eternall glozy/where vnto thou bynge vs by
 the merytes of thy sone Ihesu cryst that suffred passyon
 for all synners vpon a crosse. Amen.



H Or as moche as this psalme is longer thā we may
 at this season conueniently asloyle or expowne.
 Therfore we shall this daye declare to you one parte of
 it & reserue the other vnto sondaye nexte comynge. This
 parte that we shall expowne this daye is deuptyd in to
 thre. fyrst the prophete maketh his petycyon and desy-
 reth mekely to be herde of almyghty god. Seconde he
 sheweth openly his owne wretchednes. And laste he re-
 membreth hymselfe what he may do and how moche to
 obteyne mercy and grace/whiche thre membris I now
 as in the persone of vs all shall treate & speke of. And ye
 shall dyligently gyue audyence & bere it in mynde.



7
Mercyfull fader of heuen/thyn onely begotten sone Ihesu cryst our blyssed lorde whiche thou sente downe from heuen in to this worlde/to thentent he shold teche and instructe wretched synners the way of trouth. Amonges all he taught vs that

prayer is fyrst necessary to euery creature/and promysed yf we instauntly aske any thyng lawfull and necessary for vs/it sholde be graunted by our prayer. These be his wordes.

Petite et accipietis/querite et inuenietis/pulsate et apparietur vobis. Aske and ye shall haue / seke and ye shall fynde / knocke & the gate shall be opened to you. O my lorde this thyn onely sone promysed / also we doubte not / we knowe ryghte well his promyse is true / Why? for he is bothe true and also it selfe trouth. Besyde this he is soo entyerly beloued of the/for thou sayd of hym. **Hic est filius meus dilectus in quo michi bene complacui.** This is my welbeloued sone in whome I haue moche pleasure/thou gaue in commaundement whiche foloweth sayenge.

Iplum audite. Gyue hede vnto his doctryne/gyue audyence vnto hym. O my lorde god my maker / by cause that he made vs this good and true promyse I haue very ferme confydence and truste boldely for to aske thyn infynyte mercy. For syth that he is thyn onely sone moost derely beloued and sente downe of thy charyte in to this worlde for to teche that sholde be moost profytas ble for vs to do/also he knewe well what thyng was necessary & conuenient & what was not for vs. More ouer it was impossyble for hym to begyle or saye any thyng but trouth. How and why shall I fere / for what cause

shall I not trust y^e thy goodnes shall here me what soeuer
I aske necessari for me in my prayer / for yf thy sone might
haue ben begyled for lacke of wysdome / or had ben euill
wylled & wolde haue deceyued vs / than perauenture we
myght haue some mystrust / but in hym was al wysdome
& prouydence / he is the profoundyte of thyn inenarrable
wysdome / so that he knewe what was profytable for vs
& what was acceptable to the. He was alwaye wyllynge
& studious to gyue vs instruccion & lernynge / he dyed for
our sakes / whiche is the gretest token of good wyl that
may be. **Maiores. n. charitatē nemo habet q̄**
ut aīam suā q̄s ponat p̄ amicis suis. The gre
test charyte & loue that may be shewed is one frende wyl
lynge to suffre deth for an other / he of his own good wyl
was nayled vpon a crosse / & so for our offences suffred
that moost shamefull deth / wherby we may knowe very
ly y^e he was alwaye benyuolent & wyllynge to do for vs.
Therfore without doubte syth that he taught vs on this
wyle / we shall be herde yf we praye to the. But perauen
ture our synnes & wyckednes y^e we haue done shall with
stande & turne away thy mercyfull face frō vs. O blyssed
lord of a trouth we oft haue offended & greuously trespass
sed ayenst thy cōmaūdementes / but agayn it is trouth y^e
thy welbeloued sone taught not onely them whiche be
ryght wyle to praye / but also synners. For vnto whome
longeth these wordes. **Dimitte nobis debita nr̄a**
Good lord forgue our synnes but vnto synners. True
it is he taught bothe good & euyl to praye. Therfore thou
mayst take thy pleasure / it is at thy choyse whether thy
goodnes wyl punyshe & vtterly cast awaye synners for
theyr offēces & trespasses / or elles here theyr prayers & pe

tycōn for the reuerence of thy sone/whiche promysed them
to be herde and obteyne theyr askynge. It is lytell force
to the/it skylles y no thyng/it is no poynt of thy charge
whether we be saued or dampned / thou madest vs of
nought/and mayst dele with vs as it please the / but
notwithstandyng the promysc of thy sone is gretly to be
taken hede of/why:for it longeth bothe to thyn honour
and also to his/and in no wyse may be defyled or contra-
ryed without grete cōfusyon and rebuke vnto them that
loueth the. I therfore made bolde and stronge in hope to
obteyne my petycyon am comen vnto thy goodnes ma-
kyng my prayer to thentent thou wylte effectually here
me/sayenge. **D**omine exaudi orationem meā
Lorde here my prayer effectually. Thou mayst here my
prayer and petycyon by shewynge of thyn aūgelles/and
yf thy goodnes wyl do so moche for me / I shall be con-
tent/I shall be well at ease/notwithstandyng I desyre
and aske more of the. The lyuely voyce or the voyce spo-
ken by the mouth of y persone that is so greued or dyslea-
sed moueth moche more effectually y herer than it sholde
be tolde by ony other man. Thyn holy doctour saynt Ihe-
rome sayth thus. The effecte of the worde spoken by a
mannes owne mouth hath a meruaylous pzeuy and hyd
effycacy or strength/so meruaylous that I can not tell
what it sholde be called / whiche he proued by the wor-
des of Eschynes a certayn oratour that was exyled and
caused to flee vnto the robes by his aduersary called Do-
mesthenes an oratour also/ & there redde an oracōn vnto
his scollers made by the sayd Domesthenes his aduersa-
ry/they also pray synge y same oracyon gretely by his re-
dyng/he toke vp a grete syghynge & sayd/what yf ye had
herde this my cruell enemy Domesthenes spoken these

wordes hys selfe/as who sayth/a mānes entent or mynde
spoken by his owne mouth moueth more y herer than it
were shewed & spoken by any other. An other example.
At any season whan it is shewed to vs of the beggers or
pooze folkes y be payned & greued with hungre & colde
lyenge in y stretes of cytees or good townes full of sores/
we here it whan it is tolde & somwhat be moued inward
ly with pite & mercy/but yf we wyl gyue hede & here our
ownselfe y waylynges/cryenges/& lamentable noyses y
they make/we sholde be moche more stered to shewe our
pyte & mercy on them/for no man elles can shewe y grefe
of the seke or soze persone so well & with so effectuell ma
ner as he hys selfe. Than syth y myserable cryenge & way
lyge of thole y suffre bodely paynes & wretchednes may
so moche moue y hertes of mortall creatures. I doubte
not good lord but y whiche arte all mercyfull must nedes
be enclyned to execute thy mercy yf my pyteful crye & pe
ticion may come vnto thyn eres vnto thy ptesence. Ther
fore I Joyne this to my peticyon. **Et clamoꝝ me⁹**
ad te veniat. Good lord here my prayer & peticyon &
graunt that y inward entent of my prayer may come to
thy mercyfull ptesence. But besyde this yf y wylte vour
chesaue to do so moche as loke to me ward w the eyen of
thy grace & mercy than shall I truste more & more to ob
teyne myn askyge. For yf thou bothe wylte vnderstande
& knowe my wretchednes & mekely take vp my myseras
ble callynge & cryenge to the/& also beholde the pytefull
state y I stande in w thy grace & mercy/I fere no thyng
but I knowe well y shalt shewe thy mercyful dede vpon
me/who can be so harde herted whā he seeth a pooze crea
ture & hereth his pytefull & lamentable wepyng & way
lyng/& also beholdeth y corrupte mater ren downe fro

his sores / to passe by & wyll not shewe mercy vpon þe soze
& seke creature. Our lord Ihu cryst thy sone shewed þe a
certayne man came downe fro Iherusalē in to Jerico &
fell amonge theues whiche bothe robbed & wounded hym
with many soze woundes / & so left hym halfe quicke halfe
deed / a certayne samarytane comynge besyde moued to
shewe pyte came nygh vnto hym and dyde bynde vp his
woundes. We be in lyke cōdycyon / truly our soule whiche
hath an heuently begynnynge came downe fro Iherusa
lem fro heuen in to this wretched body bounde & subiecte
to all mutabylte sygnified by Jerico fell here amonge
wycked theues / the deuylles they robbed & spoyled it fro
the garmētes of grace / & wounded it with many greuous
& dyuers woundes of synnes / so leuyng it halfe quicke
halfe deed toke away þe lyfe of grace & lefte it onely in the
lyfe of nature / therfore blyssed lord be þe to vs as a sama
rytane / beholde / drawe nygh / & excercyse thy mercyfull
dede on vs wretched synners / for þis is þe desyre & peticion
whiche we aske of þe. **N**e auertas faciē tuā a me

Turne not the face of thy mercy & grace awaye fro me
But for all this good lord I fere þe after þe hast ben mercy
full to me ones I shall fall agayne amōge those theues
þe deuylles by myn owne neclygence / they shal spoyle me
agayne / thā shall I be ferre in worse cōdycyon thā I was
before / thyn onely sone shewed & taught þe whan a wyc
ked & vnclene spirite is ones drawn out fro a man / he ne
uer resteth but walketh about by places þe be drye & with
out moysture þe is to saye by þe hertes of those psones whi
che be drye & wout moysture of worldly & trāsytozy plea
sures & whā he can there fynde no rest / anone returneth to
the place whiche he came fro / & bycause he shold be more
strōge byngeth. vis. other spirites w hym more wycked
thā he / whā they al be entred there thā þe man is ferre in

worse cōdycyon than he was befoze. So blyssed lord it is
with vs/ we be delte with in lyke maner/ yf these theues
these wycked spirytes be at any tyme by thy grace drawē
awaye frō vs/ win a whyle after they come agayne/ they
brynge moze with them/ they also come w grete strength
to fyght ayenst our wretched & weyke soules. Alas good
lorde what shall we do without thou helpe vs/ how shall
we resyst & withstande so grete & strōge multitude/ for yf
they ouercome vs we be in worse cōdycyon than euer we
were befoze/ bycause why/ we shall be made moze feble to
wstande them/ & also our woundes our synes beyng rene
wed shall be moche moze greuous/ & last thy goodnes whi
che agayne we haue offended by our unkyndnes shall be
the lenger alpenate & turned away frō vs y perauenture
whā we haue nede to cal for helpe thou shalt not here vs
bycause of our greuous offences/ therfore I as in y per
sone of vs all adde to my petycyon. **En quacūq die**
tribulor inclina ad me aurē tuā. whan so euer
good lord I shall be troubled with these theues these de
uyles. I beseeche y enclyne thyn eere vnto me/ gyue me
grace to withstande them. But yet moost good & mercy
full lord I fere my selfe I stande in drede. I rede y a cer
tayne womā of canane came ferre frō her natural cōutre
to pray vnto thy sone for y helth of her doughter/ sayenge
to hy these wordes. **Miserere mei dñe fili dauid**
filia mea male a demonio vexat. Lord the sone
of dauid haue mercy on me/ my dought is sore troubled
& vexed of a deuyl. First I cōsyder y labour y this womā
toke in her grete & ferre iourney. I cōsyder her stedfast
nes her stronge mynde bycause she came out of her owne
cōutre. I cōsyder y pitiful cause she came for as a very mo
der to seke & aske helpe for her doughter. I cōsyder y sore

and grete vexacyon of her doughter troubled & vexed of
a deuyll. I cōsyder her fayth for why she called hym lord
& the sone of Dauid. I cōsyder her moderly wepyng &
waylyng / for euer she cryed & folowed thy sone Ihesu
for helpe / she wolde not stynte / and he gaue her none ans
were. O woman in what case were þ in than / how was
thy mynde whan thou behelde & sawe that blyssed lord
turne awaye his face frō the / whiche ouer all befoze was
called so meke and mercyful / it was no meruayle whan
she perceyued that though she weped & cryed vpon hym
more & more lyke a woman / in so moche the dyscyples of
thy sone Ihesu were moued & in maner cōstrayned to call
on hym to shewe his mercy at her peticyon / but he answe
red them whan they made intercessyon for her þ he was
not sent downe in to this worlde but for the saluacyon of
the hous of Israell. O woman whan thou herdest and
knewe that neyther thyselfe neyther thy doughter were
of the nombze that he sholde saue & make hole / why dyde
thou not than go thy way / why dyed thou not for sorowe
But for all that thy sone Ihesu wolde neyther make ans
were neyther loke vpon her / neyther also haue pite whā
that his dyscyples made intercessyon for her / yet she fell
downe vnto his fete grouelyng and prostrate vpon the
erth cryenge. **Domine adiuua me.** Lord helpe
me / notwithstandinge this blyssed lord thy sone Ihesu
whiche to all other had ben meruaylously benefycyall
& for a surety is the very fountayne of mercy & pyte vled
vnto her this sharpe & bytter worde called her a dogge /
lyke as in hym had ben all cruelte and no pyte nor mercy
he sayd. **Non est bonū sumere panē filiorū &
mittere canibus ad māducandum.** It is not
good to take the brede of chyldzen and gyue it dogges to

ete. O good lord thou knowest all thynges / thou knowest what is profytable to euery creature / thou knowest that a weyke and feble persone sholde be moze easely entreated and delte with than a stronge and myghty. Thy sone dyde proue this stronge and faythfull woman for our doctryne / that we by her fayth and pacyence sholde not dyspayre all though we be not herde as soone as we call. And at the laste whan he had proued her soo longe & she mekely knowleged herselfe no better than a dogge vnworthy to haue brede / neuertheles as a whelp desyred to gader bp crūmes that fall vnder the bozdes of lordes or grete estates / he opened the dozes of his mercy & pyte & graunted all her askynge and sayd. **O mulier magna est fides tua fiat tibi sicut vis.** O woman grete is thy fayth be it to the as thou wylte. But I blyssed lord am weyke & ferefull / I beseeche the prolonge not in suche maner my petycyon / let me not tary so longe dyfferre not my hope & trust as thou dyd the womans of chanane / but here me shortly. **In quacūq; die inuocauero te velociter exaudi me.** Whan soeuer good lord I call to the for helpe here me / graunt shortly my petycyon. ¶ We haue spokē hytherto of our petycyon. Now we shall shewe our wretchednes wherby the goodnes of almyghty god may be moued to be mercyfull and graūt our peticoñ. The lyf of man is here but for a whyle shortly it shal peryssh & be at an ende / no space / no boyde tyme no leysur can be had but alway it draweth to an ende / it can not be at a poyst / it is neuer at rest / truly one mynute of an houre / whether we ete or drynke / wake or slepe laugh or wepe / euer our lyfe here draweth to an ende. Where be now the kynges & prynces y somtyme regned ouer all the worlde / whose glory & tryumphe was lyfte

by above the erth. Where is now the innumerable company & puyssaunce of Xerxes & Cesar/where are the grete victories of Alexander and Pompey/where is now the grete rycheesse of Cresus & Crassus. But what shall we say of them whiche somtyme were kynges & gouernours of this realme/where be they now whiche we haue knownen and seen in our dayes in so grete welthe and glozy/that it was thought of many they shold neuer haue dyed neuer to haue ben out of mynde/they had all theyr pleasures at the full bothe of delycyous and good welfare/of hawkynge/huntynge/also goodly horses goodly coursers/greyhounds and hounds for theyr dysportes/theyr palayses well and rychely beseen/stronge holdes & townes without nombre/they had grete plente of golde and syluer/many seruañtes/goodly apparayle for themselves and for theyr lodgynges/they had the power of the lawe to proscribē/to punishe/to exalte & set forthwarde theyr frendes and louers/to put downe and make lowe theyr enemyes/& also to punyshe by temporall deth rebelles and traytours. Every man helde with them/all were at theyr commaundement/every man was vnto them obedyent/fered them/lauded also & praysed them/& ouer all shewed theyr grete renoume and fame. But where be they now/be they not gone and wasted lyke vnto smoke of whome it is wyrtē in an other place. **M**or vt honorificati fuerint et exaltati deficientes quē admodū fum⁹ Deficiēt. Whan they were in theyr moost prosperite and fame/anone they fayled and came to nought euen as smoke dooth. Saynt James cōpareth the vanyte of this lyfe to the vapoure and sayth it shall perysshe and wedder awaye as a floure in the hey season. Therfore syth that the tyme of our lyfe draweth fast vnto

an ende / yf we be not herde shortly and soone of almygh
ty god whan we call for helpe / deth shall come vpon vs
or euer we can be socoured. For this cause blessed lord
haue in mynde the shortnes of our lyfe here / & as soone
as we call to the gyue audyence vnto vs all. Of a trouth
all we may saye that foloweth. **Q**uia Defecerunt si-
cut fumus dies mei. Good lord here shortly my pe-
tycyon whan soeuer I call vnto the / for my dayes my tyme
in this lyfe gooth away lyke smoke / the lenger I lyue
the more feble I am. Perauenture they that be myghty
and noble men wyll at some season be as dyligent as
they can / and so dyligent that by theyr importune & ofte
callynge vpon suche as they haue ado with / they may the
sooner be spedde in theyr cause / whiche dayly we pers-
ceyue and se by them that folowe the kynges courte or
the prynces with other for grete and necessary maters.
For the more dyligent that a man be in gyuyng attenda-
unce to call vpon his cause / the sooner shall he haue his
entent / & yf he be not alwaye present & at hande of hym
to whome his mater is comytted callynge besyly for the
spede of the same / it shall be lenger or he haue his desyre
¶ In the gospels of Luke is spoken & tolde of a certayne
Iuge that neyther dredde god nor man / vnto whome
came a certayne wydowe besechynge that she myghte
haue ryght and equyte of the wronge done by her aduer-
sary / he refused and wolde not graunte her Iustyce of a
longe season. And at the last seynge þ this woman wold
not leue but euer callynge on hym / he remembred hym-
selfe & sayd. All though I neyther fere god nor man / yet
for as moche as this woman wyll not sease to call on me
I shall venge her quarell / I shall se she shall haue ryght
Take hede what the importune and neuer seasyng las

bour in a grete & necessary cause dooth profyte & awayle
It is wyten. **L**abor improbus omnia vincit.
Incessaunt labour by the waye of intercessyon ouerco-
meth all thynges. Soo mercyfull lorde thou desyrest to
haue vs importune in our prayers / & all though of thyn
owne nature thou can not be but meke / notwithstanding
dyinge by our vely and importune prayers thou arte mo
che moze meke. But for all this I lacke strength in my
soule the sweteness of deuocyon is taken awaye from me
that anone I am made wery whan I begyn to praye /
why / for the stronge partes of it / that is to saye vnderstan-
dyng wyll and reason whiche must be vnto the soule as
bones and senewes to sorour it be so vtterly wedged and
dried vp / that no maner of moysture of deuocyon is in
them euen as they were tossed at the fyre / therfore as one
lackynge the quicke humure of deuocyon. I can not lon-
ge contynue in prayer. **E**t ossa mea sicut cremiū
aruerunt. For my bones that is to saye y stronge par-
tes of my soule be dried awaye lyke vnto the drosse or
scrappes of talowe after it is clarefied by the fyre. I re-
membze that is wyten in an other place of the fatnes &
moysture of deuocyon. **S**icut adipe & pique dine
repleat aīa mea. Graunt me good lorde my soule to
be replete with the fatnes of charyte and also that the out-
warde partes of my body may be fulfilled with good
werkes. But alas woo is me now / the fyre of vnlawfull
concupyscence hath wasted & taken awaye from me all the
fatnes / all the swetnes of prayer / & made my soule drye &
boyde from all moystnesse of deuocyon. For as the grene
grasse or corne that now flozisseth yf it be not refreshed
at some tyme with a dewe or reyne / anone it is smyten
with the hete of the sonne and waxeth drye euen as hey.

So my soule is dzyed bp by the hete of vnlawfull desyre
and all the sweteness of deuocyon is clene expelled fro it
that not onely the stronge partes of my soule vnderstan-
dyng & reason be made dzye & dull/ but also I my selfe
in euery parte **P**ercussus sū vt fenū am smyten
with the hete of temptacyon and wydzed as hey. But I
am ferre in worse cōdycon than is wedzed grasse oz hey
For all though the grene grasse be dzyed bp by y^e hete of
the sonne/ yet it hath somwhat wherby it may be refres-
shed as longe as y^e rote is fast in the groude/ by drawyns
ge bp moysture out of y^e erth from y^e rote in to euery other
parte/ & as we se oftē tymes whan the grene grasse hath
chaūged the colour after y^e erth be bzent/ chyned/ & chyp-
ped by y^e hete of the sonne/ as soone as it is watred with
a shoure of reyne/ within the space of one nyght it begyn-
neth to quycken agayne & renewe the owne colour. But
no thyng can be foude wherof the soule may drawe bp
and receyue any moystnes any sauour oz any swetnes of
deuocion/ yf it sholde come from any place it must be had
from y^e herte. As our sauour sayth. **B**onus homo
de bono thesauro cordis sui profert bonum.
Euery good persone bryngeth forth fro his herte all good-
nes no thyng but good/ truly the humure of good deuo-
cyon must come from y^e herte to thentent all y^e hole soule
may be watred may be refreshed & stered to prayer by it
Blyssed lord how shall I do/ for my herte is vtterly boyde
& lacketh this humure good deuocion/ wherby not onely
my soule smyten with the hete of vnlawfull & worldly cō-
cupyscence is dzyed and wedzed away/ but also **A**ruit
cor meū my herte is in lyke maner/ & not wout a cause
For how may this be that an herbe hauyng no moystnes
may longe contynue grene/ shal it not shortly waxe dzye

and wedder away. Also eury thyng that hath lyf yf it be
not refreshed ofte w some nourysshynge must nedes be
feble & wedder awaye/it shall dye & come to nought. The
soule in lyke maner is nourysshed w a certayne mete & yf
it refuse & wyl not take yfode/ nedes must it ware dye &
lacke good deuocyon. The mete accordynge for the soule
is yf worde of god/as it is wryten. **N**ō in solo pane
vuit homo sed de oīm verbo quod p̄cedit
de ore dei. Man hath a body & soule/& as the body is
refreshed w materyal brede/ so the soule is nourysshed
with spirituall fode whiche is yf worde of god/this spiri
tuall brede the worde of god maketh the soule to be ful of
Iuse/full of yf lycour of good deuocyon/& also it maketh
the soule stronge & hardy to withstande all trybulacions
who soeuer eteth not of this brede shall ware lene in his
soule/and at the last dye & come to nought. For bycause
good lord yf I haue not eten this spirituall brede. I am
blasted and smyten with dyynesse lyke vnto hey/haufge
no deuocion. And also my herte is wedged of whome the
swete fruite of deuocōn sholde sprynge out. **Q**uia ob
litus sum comedere panē meū. The cause why
for I haue ben oblyuous and forgotten to do after thyn
holy doctryne. To ete this spyrytuall brede is not onely
to here the worde of god. Many there be whiche here
the worde of god but notwithstanding they ete it net/
they do not receyue it to the nourysshynge & refreshynge
of theyr soules. In lyke maner many doth holde in theyr
mouthes materyal brede & neyther chewe it neyther swa
lowe it downe/& suche dooth not ete the brede materyal
Semblably many there be yf receyue this spūall brede yf
worde of god by herynge it spoken of yf p̄cher/ but they
vij. psal. do. ij.

neyther chewe it noꝝ swalowe it downe / that is to saye
they do not therafter / foꝝ it sauoureth not in theyꝝ mous-
thes. But contrary wyse many ete the brede of the deuyl
they be fayne & glad to here his woꝝdes ꝑ soude to nough-
tynes & folowe ꝑ same by vnglacypous custome of synne
what soeuer he putteth in theyꝝ mynde by the waye of
suggestyon soundynge vnto the peruerse and vntuylly
pleasure of the body / that anone they sauour & do theraf-
ter with as grete & dyligent study as they can. But this
is not the mete of the soule / it hurteth & is benym vnto
it / it dooth no good / it refressheth it not / it is a mortall in-
feccyon and causeth the soule to dye euerlastyngly / it ma-
keth ꝑ the concupyscence of the fleshe hath dominacyon
and reason is set aparte & layde vnder / where contrary
wyse the very brede of the woꝝde of god maketh reason
lady and ruler & the fleshe to be thꝛall and as a seruaunt.
The woꝝde of god causeth all goodnes in ꝑ soule / it ma-
keth it moyste and redy to sprynge in good werkes. The
woꝝde of the deuyl maketh drynesse / dull & sluggyshe
to do any thyng that is good. The woꝝde of god is the
defence from the hete of carnall desyre. The woꝝde of the
deuyl kyndeleteth that hete. The woꝝde of god maketh the
soule stronge / and the woꝝde of the deuyl maketh it feble
and weyke. The woꝝde of god causeth the fleshe to obey
and folowe reason / and contrary the woꝝde of the deuyl
maketh reason to be ebedyent to the fleshe. This is the
thyng good lord that maketh me sadde & sorowfull / foꝝ
as moche that I haue rather gyuen audyence & folowed
the woꝝde & entysynge of the deuyl / therfoꝝe the strength
of my soule / that is to saye my reason whiche sholde be to
it as a poste oꝝ pyller / hath enclyned and ben obedyent
to my fleshe / wherof now I am soꝝe adꝛad. It foloweth

A voce gemitus mei adhesit os meū carni
mee. Now for a cōclusyon of this seconde parte I wyll
saye thus. For as moche as our lyfe here is so thorte & w^o
out good fruyte waxeth dype as hey/ we also be so feble &
weyke that the stronge partes of our soules vnderstans
dyng and reason be wedged awaye. Our soules made
dype & smytē with the hete of carnal affeccyon. Our hert
tes boyde & barayne of al vertue & deuocyon/ in so moche
that we haue admytted and done after the worde of the
deuyl rather than of god/ wherby our flesshe is made as
lorde and ruler. Syth we are in all these wretchednes
ses the more nedefull & necessary for vs is the spedefull
helpe of almyghty god. Now the thyrde parte is yet be
hynde/ wherin we shall remembre vnto you the dedes of
penaūce. There be thre partes of penaunce whiche this
holy prophete sheweth derkely and fyguratyuely by the
synplytude of thre dyuers byrdes that is to saye p^e pellyc
cane/ the nyght rauen/ & the sparowe. Fyrst let vs cons
yder and shewe the ordre & dysposycyon of these byrdes.
The pellycane of his nature abydeth in a desolate place
where no thyng in maner groweth. The nyght crowe
abydeth in olde walles. And the sparowe maketh his re
stynge place in the couerynge of an hous/ or in the hous
eues. In a desolate and barayne place is no thyng that
perteyneth to a buyldinge/ saue onely the waast & boyde
grounde/ in olde walles or in walles whiche be not per
fytely made bp is somewhat framptge bpwarde towarde
the hous or buyldynge/ but whan the rofe of the hous is
bp and couered than the buyldinge is fynysshed & made
perfyt. Contricion whiche is the fyrst parte of penaūce
is sygnifyed by p^e pellycane. Cōfessyon the seconde parte
is sygnifyed by the nyght crowe/ & the thyrde that is las

tyllaccyon is sygnefied by the sparowe. The pellycane
as saynt Iherome wyrteth in an epystle vnto a certayne
decon called Presidius is of this condycyon/whan she fyn
deth her byrdes slayne & destroyed by a serpēt/she mour
neth/she wayleth and smyteth herselfe vpon the sydes/
that by the effusyon and shedynge of her blode/her deed
byrdes may be reuyued. Truly they that are very cōtryte
be of lyke condycyon. For whan they serche theyr conscy
ence & fynde theyr chyldren/þ is to saye theyr good wer
kes slayne & destroyed by the serpent deedly synne/than
they mourne & wayle sore/they smyte thinselve vpon þ
breste with the byll of bytter sorowe/to thentent the cor
rupte blode of synne may flowe out. Of a trouth as soone
as we cōmytte deedly synne all our good dedes done be
fore be destroyed & stande in none effecte. Holy saynt Ihe
rome beyng in wyldernes payned hymselfe in lyke ma
ner/& ferynge oneles his sorowe was not sharpe ynough
he smote vpon his brest with an harde flynte stone. And
what elles mente the publycane whiche anone as he en
tered in to the temple remembryng the gretenes of his
synne dyde smyte hys selfe vpon the brest but that the cor
rupte blode of synne myght be done awaye frō his soule
Whan the synner wyll orde hymselfe in this maner/that
is to saye euer be wyllynge to be sorpy for his offences and
with his sharpnes of his sorowe smyte hymselfe inward
ly to thentent þ corrupcyon of them may be done awaye
anone his good dedes whiche were lost by deedly synne
shal be reuyued and he delyuered and brought out from
the bondes & pryson of eternall deth in to a newe lyght
and newe lyfe. So that euery contryte persone may saye
Similis factus sum pellicano solitudinis.
I am made lyke to þ pellycane by cōtrycyon. The nyght

crowe or the oule as sayth saynt Iherome is of this cōdy-
cyon/ that as longe as it is daye she abydeth pzeuely in þ
walles or secreete corners of some hous & wyll not be seen
But whan the sonne is downe & is derke as in the nyght
anon she she weth herselfe & cometh out frō that secreete
place with a mournynge crye & myserable/ & sozowful la-
mentacyon/ she neuer leaseth so cryenge vnto þ it be day
agayne. To the whiche nyght crowe may well be lyke-
ned they that she we theyr myndes by true confessyon of
theyr synnes vnto pcestes/ for whan they were baptised
& so made clene from orygynall synne/ the sonne of ryght-
wysnes dyde ryse vpon them/ gaue lyght to theyr soules
and so contynued as longe as they were without deedly
synne. At þ tyme no sozowfull remorse was in theyr cons-
cyence but all in rest & peas/ lyke as in stronge & sure re-
styng places. But anone as they cōmytted deedly synne
the sonne of ryghtwysnes wente downe and shewed no
more lyght vnto them/ & theyr cōscyence was couered w
the derknes of synne. Than they make a lamentable and
mournynge cōfessyon shewyng themselves culpable & also
expresse al theyr synnes to a pcest/ & that done by þ sacra-
ment of penaūce þ sonne of rightwysnes shyneth agayne
freshe on them. Who euer dooth in this maner may wel
saye this þ foloweth. **E**t factus sū sicut nictico-
rar in domicilio. By the sozowe for my synne & true
cōfessyon made w penaūce for þ same. I am clene wout
trouble in my cōscyence. I am in sure rest & peas euen as
the nyght crowe whan she is in þ place of þ hous where
it lyketh her best. After we haue ben sozowfull & cōtryte
for our synne/ and also haue shewed them by confessyon
It is nedefull to beware/ to be dyligent/ & to take hede
of the deuylles snares that by his crafty & false meanes

catche not and bringe vs agayne in to his daunger. We be warned of this by the holy apostle saynt Peter sayenge. **Vigilate quia aduersarius vester diabolus tanq̃ leo rugiēs circuit querēs quē deuoret** Awake/beware/ & take hede/ for your aduersary the deuyl/ euen as a rampyng and cruel lyon gooth aboute to seke whome he may deuoure. If we be dyligent & gyue hede to auoide and flee from these snares of the deuyl/ it may be sayd & spoken of vs that is wyrtten by the prophete in an other place. **Anima nostra sicut passer erepta est de laqueo venantiū.** All though our bodys suffre payne in this lyfe yet our soules be deliuered from the deuylles snares lyke as the sparowe is fro the baytes & trappes of byrde takers that be aboute to catche her. Whan the sparowe suspecteth those snares or trappes be layde for her on þ̃ grounde/ anone she fleeth vp to the couerynge of the hous or to the hous eues/ and yf at any tyme she be cōstrayned by the reason of hunger to come downe agayne / yet for fere she wyl shortly retorne vp/ so that thyder she wyl flee for socour & surete in her daunger and peryll/ there she wyppeth and fete th her byl/ there she prynceth & setteth her feders in ordre/ there also she byngeth forth byrdes/ & there restinge maketh mery as she can after her maner. In lyke wyse they that desyre & be aboute to make satisfaccyon for theyr offences must be ware and wyse to kepe themselfe from the deuylles snares and trappes wherof all the worlde is full they muste flee vnto heuen/ set theyr felycyte in heuenly thynges & not in worldly pleasures/ whiche is a defence and couerynge of all the worlde. Saynt Poule sayth. **Nostra enim cōuersatio in celis esse debet.**

Our conuersacyon / our pleasure & felycete sholde be in
heuen / neuerthelesse yf at any season we come downe/
besy ourselve to gete any thyng necessary for our bodyes/
let vs shortly retourne lest that we be taken in the snares
of worldly pleasures / in euery peryll and daunger let vs
flee vnto heuen set our pleasures on heuenly thynges / &
for the consyderacyon and loue of it / we shall purge our
selve from synne. For why no thyng that is foule & cor-
rupte by synne may entre in to þe euerlastyng kyngdome
we must proyne and ordeine all our feders all our actes in
euery condycyon that we may be the more apte to flee vp
vnto þe place of euerlastyng blysse. There also we shall
brynge forth and hyde our good werkes whiche be our
byrdes our sauour sayth. **T**hesaurizate vobis
thesauros in celo. Ordeine & endeuoyre your selve to
haue treasures in þe kyngdome of heuen. And last / there
let vs rest in this lyfe by true hope and trust and euer be
occupied in the laude and prayse of almyghty god / for it
is wyrtten by the prophete. **E**t laus eius semp in
ore meo. I shal at all tymes loue and prayse almyghty
god. Who soeuer besyeth themselve on this maner as we
haue sayd shall make due satisfaccyon for his synnes / &
of very ryght may saye that foloweth. **V**igilauit et
factus sum sicut passer solitarius in tecto. I
haue gyuen hede I haue ben ware of worldly conuersa-
cyon & pleasure / & as the sparowe flyeth vp to the hous
for her socour / so haue I set my mynde aboue in heuenly
thynges. **N**otwithstandyng they that take this waye
of penaunce shall haue many foos / many enemyes / for eue-
ry where in euery parte of the worlde be backe byters.
There was neuer creature borne were he neuer so good
vij. psal. pp. j.

excellent/and vertuous/Were his dede and werke neuer
so pꛛecyous and noble that myght escape the sclaundres
and backbytynges of them whiche are backbyters & can
saye good by no man. For alwaye they that be euyll dys-
posed be ayenst them that be good & wel dysposed. Euer
they lay wayte & enuyously fretynge themselfe repugne
ayenst the maner of the penytent lyfe / namely in those
thynges wherin they be founde contrary in theyꝝ lyuyn-
ge / whan also they se & perceyue a man that hath chaun-
ged his lyfe whiche befoze was to them a gentyll com-
panyon for theyꝝ appetyte / & hath taken vpon hym a con-
trary maner of lyuynge not accoꝛdinge to theyꝝ delyte / it
is no meruayle though they forge matters & speke ayenst
hym with all theyꝝ hole mynde and entent. And by theyꝝ
oppꛛobꝛyous and cursed sayenges cause that persone to
be euyll spoken of as moche as lyeth in them. They that
delyte in worldly conuersacyon & pleasure dooth prayse
and magnefye those that dooth the same. And contrary
they hate al suche as by contrycyon & true penaũce haue
forsaken and despyed all worldly delectacyons / whiche
thyng turneth away many from doyng penaũce / they
be ashamed to do that thyng that sholde moost pꛛofyte
them in tyme to come / for fere of þ̄ speche of people / they
fere moze þ̄ cursed sayenges of wycked folkes than they
do þ̄ punysshemētes of god / all be it he pꛛomyssed a grete
rewarde in heuen vnto vs al for euery oppꛛobꝛyous and
malycyous worde þ̄ we suffre here pacyently for his sake
Al we therfoze beyng penytent & suffre fals accusynges
and shameful despytes of wycked people may saye vnto
almighty god our rewarder & loker vpon vs. **T**ota
die expꛛobꝛabāt michi inimici mei. Wyn enes-
myes dyde scoꝛne me many tymes & ofte / & not onely our

enemyes dooth so but also they þ somtyme were our fren-
 des & wouste to prayse vs. The worlde prayseth & loueth
 them whiche let theyr felycyte & folowe the bayne & tran-
 sytoz Joyes of it/whiche also be redy at all tymes & sea-
 sons to ete/to drynke/to laugh/to dañce/to gambade/to
 lepe/& to synge. Also þ worlde loueth them þ be proude
 and Joly/full of wordes/baryable in gesture and coũte-
 naũce/newfangled in apparayle/& alwaye studious for
 newe inuencyons/yet I speke not of them that pamper
 theyr bodyes as glotons/whiche vse surfetes dronkenes
 vncleannes of body/periuyses/& dyslymulacyons/they
 that haue these maners pleaseth þ worlde best. And con-
 trarye wyse/suche as be studious to folowe mekenes/
 ryghtwysnes & trouth doth dysplease þ worlde & them þ
 folowe the pleasures of it. It is wyrtē in the persone of
 all suche as be wycked & bakbyters whiche cōspyze & wol-
 de fynde the meanes to oppresse the ryghtwyse & well ly-
 uynge persone. **C**ircūueniamus iustū qz 2tra-
 rius est operib⁹ n̄ris. Let vs craftely deceyue the
 ryghtwyse man/for his werkes/his dedes be cōtrary to
 our/he iyueth not as we do/truly what soeuer mā oz wo-
 man despyse & set nought by worldly pleasure & cōuer-
 cyon but folowe the streyght way of penaũce shal ofte ty-
 me be euyll sayd by/& many causes shal be ymagyned &
 cōspyzed to put hym downe/perauenture of those þ som-
 tyme wold haue spokē largely to his laud & prayse/wher-
 fore it foloweth. **E**t qui laudabāt me aduersū
 me iurabāt. They þ somtyme were my frēdes & wold
 de haue sayd good by me as longe as I folowed theyr syn-
 full lyf/dyd cōspyze & craftely lay wayte to put me fro my
 good purpose. **Q**z cinerē tāq̃ panē māducabā

bycause why I dyde etc asshes as my bzede. I ofte called
to remembraunce my synnes with contrycyon & penaunce
Who elles eteth asshes as his bzede but y penytent / that
thyng which neuer gooth out of a mannes mynde but
euer grudgeth and rolleth bp & downe in his conscyence
may be sayd he eteth it / for y which our sauour Ihesu
cryste alwaye beyng in mynde to fulfyll the wyll of his
fader calleth that besy remembraunce to fulfyl his faders
wyll his mete / he sayth. **Habeo aliū cibū mandu**
care quē vos nescitis. I haue an other maner mete
to ete that ye knowe not / he ment it by his besy remem
braunce as we sayd before. Therfore it may be layd that
persone eteth that same thyng which he calleth a waye
to his remembraunce / & what hath the penytent moze dy
lygently in his mynde than the remenaunt of his synnes.
cōsyderynge the dyuersyte of euery offence / which may
well be called asshes. For lyke as after the brennyng of
wood or trees the substaunce remaynyng is called asshes.
so after the hete of concupyscence (yf we offende) what
elles shall we call that abyde in the soule but asshes /
what remayneth in the soule after the actuall offence of
pryde / enuy / fornycacyon / or lechery but onely the asshes
of pryde / enuy / and fornycacyon / which asshes the true
penytent eteth as his bzede by the cōtynuall remēbraunce
of them. Also in this cōtynuall remembraunce he lacketh
no drynke / for who soeuer calleth to his mynde all his syn
nes with true penaunce shall scant kepe hymselfe fro we
pyng. The wepyng teres in an other place of scryps
ture be called drynke. **Et potū dabis nobis in la**
chrimis in mēsurā. This drynke of a trouth com
forteth moche to flake and kele the hete of vnlawfull des

fyre / & also quencheth the hete of fleshely volupty and
luste. Therfore it is very necessary to the penytent. For
oftentymes whan we remēbre our olde synnes a sparke
kyndelet of the asshes / that is to saye we haue a delecta-
cyon in them / whiche hete of delectacyon must be quens-
ched with the drynke of wepyng teares. The true peny-
tent may saye y foloweth. **Q**uia cinerē tanq̃ pa-
nē māducabā et potū meū cū fletu miscebā.
I haue eten asshes as my brede. I haue cōsumed my syn-
nes by true penaunce / & I haue myxed my drynke with
wepyng teares. I haue despyed this worlde to thentent
I may haue here after y kyngdome of heuen. Amonge
all other two thynges there be whiche may moue y syn-
ner and not without a cause / to vse this brede & drynke
now reherfed. One is the indygnacyon of almyghty god
the other is the gretenes of his fall by synne / what crea-
ture can be but sorowful and ferde whan he consydereth
and remembreth the dzedefull mageste of god how mo-
che he hateth synners how greuouly he beholdeth y syn-
ner w his frefull countenaūce euer redy to stryke with
the swerde of his punysshement / whose stroke causeth
eternall deth / a wounde vnable to be cured. And no thyn-
ge elles in the worlde may swage oz mytygate that sore
stroke of euerlastyng deth oz punysshemēt / but penaūce
done with sorowe & wepyng for our offences. Saynt
Augustyne sheweth the cause of his conuersacyon was
the cōsyderacyon & remembraūce of the euerlastyng pu-
nysshement of god. Saynt Iherome also wytnesseth hys
selfe h he chastysed his body in wyldernes with fastyng
wepyng / & bytter mournyng for fere of the euerlastyng
paynes of hell. The true penytent wayleth and wepeth
for fere of his indygnacyon & punysshemēt of almyghty

god/to whome he may saye that foloweth. **Q**uere-
tanq̃ panē manducabā & potū meū cū fletu
miscēbā. A facie ire indignationis tue. Good
lorde I haue punysshed my selfe by penaunce for sere of
thyn indygnacyon & punysshement. The other is as we
sayd his grete fall by synne whiche causeth & stereth the
synner to do penaūce. For the ferder that a man fall dow-
ne by synne/the moze greuously he offendeth y goodnes
of almyghty god and the sozer shal his punysshement be
The gretenes of the fall is to be consydered by the gretes-
nes of the state/degre/honoure/or lernynge of that pers-
sone whiche offendeth/for the hyer y a man be in honour
the greter is his fall/y moze is his trespassse yf he offende
Therfoze let euery synner consyder the gretenes of his
fall/let no creature thynke in hymselfe & saye/I am not
within holy ordres/I am not professed to any relygyon:
All we be crystē people/take hede in what degre we stan-
de/what state is it to be a crystē man or woman/the leest
crystē persone the poozest & moost lowe in degre is nygh
in kynrede to almyghty god/he is his sone and his heyre
of the kyngdome of heuen/broder vnto Ihesu cryst and
bought with his precyous blode. By the vertue of the
same blode wasshed in the holy baptyisme and ofte made
clene agayne by the sacrament of penaūce. Fedde also &
nourysshed with the blyssed body & blode of our sauour
Ihesu cryste the onely sone of god. If ony of vs fall from
this hygh state & degre/the greter shal be his fall in to
the depe pyt of hell & sozer shal be punysshed there than
ony sara syn or Jewe. As sayth the holy mōke Arsenius
let no creature blame god yf he be so punysshed. For yf
a craftes man constrayne hymselfe to the best of his pos-
wer to reyse vp & conuey a grete stone in to the hyghest

parte of a goodly buyldynge/he is gretly to be set by and
prayed that he wyl so dilygently be aboute to set it in so
noble & honourable place/ where vnto it were impossy-
ble for it to ascende by the owne power & strength/ and
peraventure in the meane tyme yf same stone for yf grete
and ouermuche weyght slyppe downe from his handes/
notwithstandynge the strength & good mynde of yf crafty
man is not to be reprovied. In lyke maner almyghty god
is not to be accused yf he at ony tyme do his good wyl to
lyfte vs vp in to the hygh state of grace/ & we in yf meane
season by the weyght of our frowarde and peruerse wyl
fall downe from his handes/ verily we our selfe are to be
accused and reprovied for it and not almyghty god/ and
our fall is yf moze bytterly to be wayled/ that syth he wol-
de lyfte vs vp / we by our owne neclygence & euyl wyl
be caste downe. **Q**uia eleuans allisti me. For
thou good lord wouldest haue reysed me vp from synne &
set me in the hygh state of grace but by myn owne necly-
gence & peruerse wyl not in mynde to forsake my synnes
thou let me slyppe downe from thy handes. Here endeth
the thyrde parte of this sermō/ now let vs gader togyder
and shewe what we haue spoken of in it. O moost mygh-
ty lord I a wretched synner haue so moche fered & dzed
thyn euerlastynge punysshement for the gretenes of my
synne/ that yf remembraunce of it hath ben to me as brede
to fede on/ and my wepyng teares as drynke. Made by
contrycyon lyke vnto the Bellycane/ lyke vnto the nyght
crowe by confessyon/ and by satysfaccyon made lyke vnto
the sparowe. In so moche that myn enemyes sclau-
ndered and spake euyl by me/ they also that somtyme were
my frendes cōspyred ayenst me. All these I suffre blyssed
lord to the entent I may obteyne thy grace and mercy/

therfore I beseeche the here me soone & execute thy mercy
on me. No thyng may sooner moue a man to be meke
and shewe mercy/as whan the persone whiche hath tres-
passed ayenst hym / lowly wyll submytte hymselfe / fall
downe at his fete / & mekely aske of him forgyuenes / wyll
lynge to knowe his owne faute & trespassse. For the more
gentyll that a man is y redyer wyll he be to forgyue hym
that wyll aske forgyuenesse / whiche properte we may se
in vnreasonable beestes. For of grete doctours it is spoz-
ken by the lyon / that whan he is dysposed to be cruell &
fyght / yf his enemy fall downe and stoupe to the grounde
yeldynge hymselfe as ouercomen / & in maner aske for-
gyuenes / he wyll not after that be cruell vpon hym / but
gooth awaye & forgyueth the iniury. The same is expres-
sed in metre by a certayne poete / sayenge. **Corpora
magnanimo satis est pstrasse leoni / pugna
suū finē : cū iacet hostis habet.** It is suffycient
for ony beest that hath trespassed ayenst the myghty lyon
to stoupe & fall downe to hym / for by it his wrath is done
awaye & the trespassse forgyuen / & all other wylde beestes
beynge no thyng in regarde to the lyon but as his sub-
iectes are so cruell & vengeable / that for no submyssyon
wyll leue theyr ragynge and woodnes / whiche the same
poete sheweth lyke wyse in the mater. **At lupus et
tristes instant morientibus vli / et quēcūq;
minor nobilitate fera est.** The wolfe / y wrathfull
beres & euery other wylde beest that is in maner byle &
of no reputacyon wyll euer venge themselfe vpon other
whiche they may soone ouercome. The gretest knowle-
ge & experyence that may be of a noble man / constaūt of
mynde / wout fere / castynge no peryll / & trustynge in his

owne strength is yf he wyll forgyue & not shewe his cru-
elte vpon hym that submytteth & knowlegeth hymselfe
baynquysshed & ouercomen. Syth almyghty god ther-
fore is moost noble/moost cōstaūt/ & so myghty aboue all
other wout fere/he fereth no creature/it can not be other
wyse but nedes he must be mercyfull & mekely forgyue
vs wretched & of no strength/fallynge downe at his fete
knowlegynge our owne mysery & aske of hym forgyues-
nes. For as moche as almyghty god is thus mercyful/let
vs all lowly humyle our selfe before hym moost meke/al-
waye one/vnmeuable/ & without chaūge or mutabylte
whose power is euerlastynge in it selfe. Our weykenes
our shorte tyme in this lyf fedeth & passeth away as a sha-
dowe/it wedzeth & waxeth dzye as hey/ & shall within a
lytell whyle perysshe & come to nought/let vs all saye vn-
to hym. **Dies mei sicut vmbra declinauerūt**
& ego sicut fenū arui/tu autē dñe in eternum
permanes. Good lord syth thy tyme is euerlastynge
without mutabylte without chaūge/ & we be so nough-
ty/so feble/we glyde awaye as doth a shadowe/ & wede
as hey/sholde it be a laude & prayse to þ for bengynge thy
selfe & to destroy vs. Sholde it not rather blyssed lord (yf
by thy lycence I myght speke it) be to thy dysprayse/for
anone as we be deed & gone out of this worlde/fare well
ony remembraūce of vs we be soone forgotten. But thou
neuer can be put out of memozy/the memozyall of thy
mercyfull dedes is euerlastynge. If þ wylte not shewe
thy pyte vpon vs wretches that are touned to the by pe-
naūce & with wepyng teares bowe downe to the fete of
thy mageste/before the trone of thy mercy/what synner
here after shal haue audacyte shal be bolde to aske mercy
& forgyuencs/thyn vnmercyfulnes or cruelte shall cause

them to flee & be ferefull to aske mercy / and so dyspayre.
But yf thou wylte vouchesaue mercyfully to here vs at
our callſſge / than doubtles euery sytier ſhall at all tymes
haue in mynde and ſhewe thaboundaunce of my ſuaupye
or mekenes / & alſo ſhall openly tell ouer all thy grete and
ineſtymable power / whiche is ſpecyally and namely ex-
preſſed and ſhewed / whan of thy goodnes thou spareſt
& dooſt mercyfully vnto ſynners. Thy chyche custo-
marily prayeth vnto y ſayenge on this wyſe. **D**eus qui
omnipotenciã tuã percendo maxime et mi-
ſerando manifeſtas. Blyſſed lord whiche ſheweſt
thyn euerlaſtyng power namely & moost of all in exes-
cutyng thy mercy and ſparynge ſynners. Notwithſtan-
dynge I ſaye not but thou muſt nedes punyſſhe ſuche as
be obſtynate and vngracypous / not wyllynge to tourne
them vnto the by penaunce / but euer contynue in theyr
malpyce & ſynfull lyfe. Thy prophete Jheremye threteth
thoſe euyl dyſpoſed people / ſayenge. **N**on flectetur
ne perceret neq; miferabit eis. Thou ſhalte not be
meke / thou ſhalte not ſpare / thou ſhalte neuer ſhewe thy
mercy vpon ſuche obdurate ſynners. Thy ryght wyſnes
ſhall appere in them / whiche ſyth they haue contynued
ſo longe in theyr ſynfull lyfe / & neuer wolde tourne from
it ſhall of very ryght be punyſſhed and crucyfyed in hell
eternally. But blyſſed lord I meane and ſpeke of them
that be penytent and knowlege themſelfe gylty / alſo be
turned to the with all theyr herte / it is wyrtten in the bo-
ke of ſappence. **T**u qui diſſimilas peccata ho-
minũ propter penitenciã. Thou moost meke lord
whiche in maner dooſt dyſſymyle and wyll not knowe
the ſynnes of men that be penytent. **E**t qui miſere-

ris oim quia potens es. And shewe thy mercy on
 euery creature/bycause thou arte all myghty. I can not
 se of very ryght / but thou must excercyse thy mercy in
 dede on all suche as by true penaunce hath forsaken theyr
 synfull lyfe. Therfore be meke & mercyfull to vs thy ser-
 uauntes & besechers / for the euerlastyng memorvall of
 thy blyssed name / also that thyn so mercyfull doynge may
 be a memorvall & had in mynde tyme wout ende. Amen.
Memorale tuū ī gñatiōe & gñationē. Am.



Whether parte of this psalme is more ders
 ke & harde to vnderstande than is þ fyrst
 parte of it / chesely for þ dyffyculte that is
 trected & spoken of in the same. It is dyf-
 fuse for suche as be not practised & lerned
 in holy scripture / to vnderstande what is
 mente by Syon & Iherusalem w other olde prophecyes
 whan they be reherfed & spoken of. Therfore it is nedes-
 full þ ye gyue the more hede & attende audyence on your
 party / & I to apply my selfe & put to the more dylgence
 to thentent these doubtes or derkenesses may be shewed
 and more clerely made open what þ they sygnefy. **O**f
 tentymes a reherfall is made in holy scripture of thre no-
 ble places / whiche sygnefy thre dyuers kyndes of peo-
 ple in thre dyuerse tymes. The fyrst place is the mounte
 Synay whiche betokeneth the people of Jewes / in the

tyme of Moyses lawe. The seconde is the mounte Syon
sygnifyenge the cryste people / in the tyme of grace. The
thyrde place is the hygh celestyall Iherusalem whiche re
presenteth the blyssed people in the tyme of glozy. Fyrst
in the mounte Synay Moyses lawe was gyuen to the
Jewes with grete fere and drede. For the thyrde daye
before all the people had monycyon & warnynge to pre
pare and make redy themselfe to be halowed / that is to
saye two dayes wasshyng theyr clothes and keepynge
themselfe from the flesshely company of women / to then
tent the thyrde day they myght be redy to come vnto the
mounte Synay / there to se and here what was to come
Monycyon they had also not to come nygh the mounte
oz ony parte of it vpon this payne / were it man oz beest
it sholde be stoned oz shotte to deth. After whan the thyr
de daye came and al the people was redy / a derke cloude
began to couer the mounte / out of the whiche yssued forth
lyghtnyng and ferefull thunder was herde. ¶ Also the
sounde of a grete trumpe braste out and encreased more
and more by lytell & lytell. Our lord came downe vpon
the mounte in fyre / from that fyre ascended a grete smoke
on euery parte of the mounte / as it had ben out of a for
neys. Thus the mounte was made very ferefull to come
vnto oz to beholde / bothe for y decknes of y cloude & fyre
within it for y lyghtnyng & grete smoke ascendynge on
euery syde / & also for y thunder & noyse of y trumpe. The
people lyke wyse were meruaylously afrayd in so moche
they called vpon Moyses to shewe what was best for the
to do. Theyr desyre was more ouer þ god shold not speke
vnto them / for yf he so dyd they verily thought to dye for
fere. Moyses also his selfe was so afrayd y as saynt poule
wytnesseth he sayd. **Territ⁹ sū et tremebūdus.**

I am soze aferde inwardly / and agast outwardly. Than
yf he that was so famplyer befoze with god / by whose cō
maūdemēt he dyde so many grete & meruaylous dedes
in egypte were so fered / no meruayle yf the resydue of y
people were soze afrayed. But this ferefull maner y he
brewes lawe was gyuen in the mount Synay / that by
cause of so grete fere & drede / the people sholde be y moze
ware to breke the lawe gyuen vnto them. As Moyses
theyr man of lawe sayd. **Ut terror in vobis esset
& non peccaretis.** The lawe is gyuen to you by this
maner / to thentent ye sholde be aferde and not fall in to
synne. But for as moche as our best and moost louyng
lorde god delyteth moze in those actes whiche we do lo
uyngly with a good wyll / than in those that we be con
strayned to do by fere. Of his nature also he is moze redy
to shewe mercy than to do vengeaunce / why? for it lon
geth vnto hym to shewe mercy in dede. The prophete
I saye sayth. **Ulcisti vero peregrinū opus est
ab eo.** It is a straunge and a dede in maner ayenst na
ture for almyghty god to shewe vengeaunce / it cometh
not of hym so to do / the cause of his doynge vengeaūce is
the transgression of his cōmaūdementes / he is soze to be
venged vpon ony persone whiche his selfe sheweth by
his prophete in an other place sayenge. **Heu consolabor
de hostibus meis et vindicabor in eis.** I
am soze to take my pleasure / that is to say to be venged
vpon myn enemyes. For these causes reherfed he hath
ordeyned an other newe lawe / not a lawe of fere & drede
but a lawe of grace and mercy whiche was gyuen in the
mount Syon / there beyng present the apostles & dyscy
ples with many holy women / & Mary the moder of Ihes

fu/whiche made redy themselfe to receyue this lawe/long
ge contynuenge in prayer/as saynt Luke sheweth. **E**t
hij oēs erant pleuerātes in oratione cū ma-
lierib⁹ & marie mātra iesu. All these were contys-
nuenge in prayer w other holy women & mary the moder
of Iesu/vpon whome y holy ghost descended in y symys-
litude of fyry tungenes & sate ouer them al/after y they spa-
ke in many dyuers langages & preched incessaūtly y lau-
des of almyghty god/so y the people of euery nacyon vn-
der heuē so many as than were present/vnderstode open-
ly what euery one of them sayd. And gretly meruayled y
they spake so boldly & cryed without ceasyng/in so mos-
che one sayd. **Q**uidnā vult hoc esse. what maner
thȳge is this/what may this meane. An other lough thē
to scozne & sayd. **M**ulto pleni sūt isti. they be dron-
ken. But the effecte of the thȳge proued euydently y the
muste was no thȳge in y blame/for saynt Peter one of y
dyscyples of cryste rose vs from amonge them & shewed
all the very mater in dede how it was/confermyng the
same by holy scripture so strongly & so clerely y he turned
vnto the fayth that daye/almoost the nombꝛe of thze. M.
men & women. Besyde these our blyssed lord Ihu cryst
was offred vp in the same moūt/there also he exhorted &
taught the people many tymes/in the same lykwylse he
wrought many myzacles/for these causes specially/this
mounte oz hyll named Syon/sygnefyeth the chyrche of
crysten people/lyke as the moūte Synay betokeneth the
synagoge of Jewes/in the moūte Synay was the lawe
of fere & bondage gyuen/in the mounte Syon the lawe
of loue & lyberte was graūted frely/bothe these sayd las-
wes were gyuen the. l. daye after the pasche lambe was

eten/in Moyses tyme a fyguratyue lambe/ & in the tyme
of Cryste a very lambe in dede our sauour Ihesu hym
selfe. ¶ We sayd the thyrde place is the heuenly cyte Ihe
rusalem prepared in the moost hygh moūtaynes/whiche
place without doubte is promysed to all good and ryght
wyle people for a rewarde of theyr good lyuynge in this
transytoy woꝛlde/lyke as therthly Iherusalē a place of
rest & peas was promysed to them þ̄ suffred pacyently þ̄
grete labours & stozmes in goynge ouer the reed see/and
also toke grete payne in deserte. Saynt Poule saythe.
Dign⁹ est oparius mercede sua. The werke
man þ̄ hath done his labour wout murmure oz grudge
is worthy to haue his hyꝛe/ his rewarde. Therfoze we
must labour truly in þ̄ shorte tyme of this lyf/to þ̄ entent
we may gete & obteyne after our labour & besynes done
here an euerlastynge rewarde in the heuenly countre/in
the celestyall Iherusalem/where we shall be alwaye at
lyberte and rest/boyde from all maner labour/we shall
haue there rest & peas without ende. Iherusalem is as
moche to saye as *Uisio pacis*/the sight of peas. Therfoze
in that heuenly place we shall haue in possessyon peas e
ternally without ony maner tribulacion/fyrst peas with
ourselſe/peas with our neyghbours and peas with god
There we shall se almyghty god/not as the Jewes sawe
hym on the moūte Synay in a ferefull symplytude/ney
ther as the crysten people sawe hym on the moūt Syon
in þ̄ lykenes of fyry tungenes/ but we shall beholde & loke
vpon hym euen as he is dyſtynctly & clerely face to face
without ony other symplytude oz chaūge/he shall be our
lawe. Of a trouth the olde lawe gyuen to the Jewes by
Moyses at þ̄ moūt Sinay was wryten in tables of stone
The newe lawe gyuen to crysten people by our sauour

cryste in the mounte Syon / was wryten in the flesshely
tables of the herte / but þe lawe whiche shal be gyuen to þe
people glozfyed is wryten in the mynde of god. Saynt
Boule maketh mencyon of these thre places reherled in
an epystle wryten vnto the hebrewes / Sayenge thus.
Non. n. accessistis ad tractabilē & accessibi-
lem ignē & turbinē et caliginē et procellā et
tube sonū: & verborū vocē / quā qui audierūt
excusauerūt se ne eis fieret verbū: nō. n. por-
tabant quod dicebatur / et si bestia tetigerit
montē lapidabitur. Ye came not to se the palpable
and accessyble fyre / storme / and derke cloude / neyther to
here the loude blaste of wynde the sounde of the trumpe
and voyce of the aungell spekyng in the persone of god
whiche those that herde it excused themselves bycause they
myght not abyde for fere of þe wordes that were spoken.
Also ye herde not the decre cōminatory whiche was ony
beest that toucheth the hyll or ony parte of it shal suffre
deth. Loo here is specyfied the mounte Synay / where
vpon Moyses lawe was gyuen by a terryble & ferefull
maner as ye haue herd / it foloweth. **S**ed accessistis
ad montem syon. Loo here the seconde hyll is shew-
wed / in the whiche the newe lawe / the lawe of the gos-
pelles was mynystrid / he added this more in the sayd
epystle. **E**t ciuitatē dei uiuentis iherusalē ce-
lestē. Loo the thyrde place wherin all though we be
not as yet / notwithstandinge we haue drawen towarde
it / in so moche that yf we lyue after the lawe gyuen to vs
by Cryst our sauour / without doubte we shall entre af-
ter this lyfe in to that euerlastyng heuenly Iherusalem

for that heuently cyte shall be restozed & reinteegrate with
good crystē people/as we declared in the ende of the fyfth
psalme/whiche thyng the prophete Dauid shewed by
his wordes now perteynyng to our purpose/sayenge.

Benigne fac dñe in bona voluntate tua sy-
on: vt edificetur muri iherusalē. Blyssed lord
be mercyfull & with a good wyll shewe thy mercy vpon
all crysten people / that the nombze of thy gloryfied ser-
uautes in heuen may be restozed and fulfylled agayne.

Ye perceyue now by the wordes that we haue spoken
how these thze dyuers places sygnefye thze dyuers kyn-
des of people in thze dyuers tymes. Fyzt the moũte Sy-
nay sygnefyng the Jewes. Syon crysten people/ and
Iherusalem whiche representeth the people here after to
be gloryfied in heuen. The thze dyuers tymes ye haue al-
so. Fyzt in the tyme of Jewes whiche is done and paste
was grete fere and drede of the greuous punysshement
of god. In the tyme of crysten people whiche is now/ is
grete hope & truste of forgyuenes/ for the excellent treas-
sure of grace & mercy of god. But in y tyme of those that
shall be blyssed euerlastyngly whiche is yet to come shall
be the surete of the rewarde by confyrmacyon of eternall
and incessaūt Joye/ let vs therfore make our prayers vn-
to our blyssed lord god/ to thentent we may vnderstande
by these thynges that we haue spoken/ the other parte of
this psalme to come. ¶ The more hony prayer is groun-
ded in charyte/ the sooner it shall be herde of hym whose
cōmaundement is all charyte. In the fyzt parte of this
psalme euery man prayed for hymselfe. After that now
in this seconde parte we be taught euery man to praye
for his neyghbour & for the hole chyrche of crysten people
Almyghty god knoweth to whome noo thyng may be

hyd/ how grete nede we haue to praye/ whiche necessyte
perauenture our lord shewed whā he slombred oz slepte
in the shyppe. Marke sheweth in a gospel a grete storme
oz tempest of wynde was vpon the see in the tyme whan
our sauour Ihesus was saylynge vpon it/ & the shyppe
wherin our lord slepte was almoost drowned with the
flodes & troublous wawes. But & we take hede & call to
mynde how many byces reygne now a dayes in crystes
chyrche/ as well in the clergy as in y comyn people. How
many also be vnylike in theyr lyuynge vnto suche as were
in tymes past/ perchaunce we shal thynke þ almyghty god
slombreth not onely/ but also that he hath slepte soundly a
grete season. None oz dre none integryte is now kepte/ it
semeth almyghty god to be in maner in a deed slepe/ suf-
frynge these grete enormytees so lōge. Now we must do
as the dyscyples dyd than in y shyppe/ they awaked Ihu
theyr mayster frō slepe w cryenges & grete noyses y they
made/ sayenge. **Magister nō ad te ptinet q pe-**
rimus. Mayster is it thy wyll/ longeth it vnto the to se
vs peryshe. In lyke maner let vs reyle bp almighty god
by our prayers & mekely aske his helpe/ our sauour whi-
che redemed vs w so grete a price may not thynke that it
lōgeth to hþ to se vs peryshe/ neyther to suffre y shyppe
of his chirche to be so shaken w many grete & ragvous flo-
des. He herde y petycyons of them whiche than were not
redeined by his passyon. For at theyr callynge & desyre/ ry-
synge bp he threted y see & the wynde/ wherwith anone
the tēpest ceased & the see was mylde & calme. Let vs also
call vnto hþ/ truly he is not ferre frō vs/ these be his wor-
des. **Ecce ego vobiscū sum omnibus diebus**
vsq ad cōsumationē seculi. Beholde I am with
you at all tymes continually vnto y worldes ende. Ther

fore go we vnto hy with full hope & trust to obteyne our
petycyon/let vs call vpon hym by our prayers/sayenge
Tu exurgens Dñe misereberis syon. Als we
myght saye. Blyssed lord thou in maner forgetest/thou
doost dyssemble/perauenture thou slepest now/yet for al
that we trust verily þ as soone as thou shalte ryse vp thy
wyl shall be to excercyse & shewe mercy vpon all the chyr-
che of crysten people. Beholde with how many ragyous
flodes this shyppe thy chirche mylytaūt is tolled to & fro
Our relygyon of crysten fayth is gretely dymynysshed/
we be very fewe/& where as somtyme we were spredde
almost thurgh the worlde/naw we be thraſte downe in
to a very streyght augyll or corner. Our enemyes holde
awaye from vs Alye and Affryke/two the gretest partes
of the worlde. Also they holde from vs a grete porcyon of
this parte called Europe whiche we now inhabyte/soo
that scante the syxth parte of that we had in possessyon be-
fore is lefte vnto vs. Besyde this our enemyes dayly lay
awaye to haue this lytell porcyon. Therfore good lord
without thou helpe the name of crysten men shall vtter-
ly be destroyed and fordone. But trouth it is we haue des-
serued more greuous punysshemēt for our synnes than
euer dyde Sodome and Gomorre/somtyme two grete
cytees / whiche were drowned whan thou shewed ven-
geaunce vpon theym for theyr greuous offences. Not-
withstandynge blyssed lord exhybyte that mercy vpon
vs/whiche thy wyl was to haue shewed vpon the same
cytees at þ instaūce & prayer of the holy fader Abraham.
All be it good lord it is not vnknownen to vs þ all we be
synners/yet we doubte not we are in a surete that many
good & ryghtwyse persones be in thy chirche mylytaunt
here. Thou made answere vnto the prophete Hely what
vij. psal. qq. ij.

tyme he thought no more leste of the prophetes whiche
worshypped y but hymselfe onely that thou haddest yet
vij. thousande whiche neuer dyde sacrefyce nor bowed
downe theyr knees vnto Baall. A good lord yf there be
vij. thousande good crysten people haue mercy vpon all
the other multytude / namely for y loue of them / for thou
promysed Abraham to shewe mercy vnto those .v. grete
cytees yf he coude fynde .l. ryghtwyse persones in them.
Also yf there wanted .v. of that nombze. And ferder / yf
he coude fynde but .xl. thou wolde for theyr sakes spare
all the resydue. Truly the charyte of Abraham was grete
whiche for all these wolde not leue and go from his cause
in to an other mater / but rather came more nygh by lytel
and lytell euer mekely callynge vpon the to shewe mercy
descendynge fro the nombze of .xl. to .xxx. from .xxx. to .xx.
from .xx. to .x. So yf he coude fynde .x. good & ryghtwyse
persones / his petycyon was thou sholde not destroy those
cytees for the loue of them. And thou blyssed lord mercy
fully graunted his askynge. Thy mercy is & at all tymes
hath ben so grete & bouitefull to wretched synners. Thou
doost not aske .x. ryghtwyse persones & no lesse in nom-
bze / for why / one ryghtwyse man shall be herde of the for
an innumerable multytude of people / wytnesse thyselfe
by the prophete Ezechiel / sayenge. Et quasi uirū
de eis q̄ interponeret sepē & staret oppositus
extra me p̄ terra ne dissiparē eā: & nō inueni.
I made inquisycyon / I sought one man amonges them
all / whiche in maner sholde make an hedge / y is to saye
sholde be a defence / & stande ryght ayenst me to make in-
terpellacyon for y erth / to the intent I sholde not destroye
it / & I coude fynde none suche. O singular & grete mercy
of god to all synners / one ryghtwyse persone amonge all

the people shall be graciously herde for all the other mul-
titude besyde. Is there not good lord one rightwysse per-
sone in all thy chyrche/elles god forbode/namely syth it
was promysed vnto saynt Peter. **N**on Deficiet fi-
des tua petre. Peter thy fayth shal neuer fayle/it shal
neuer be at an ende/therfore yf many be rightwysse good
lorde be mercyfull & excercyse thy mercy on vs for theyr
sakes. Our owne cause is now purposed & shewed vnto
the/we speke for ourselfe/& al though we be but ashes &
erth/also wapped in many greuous synnes/ yet blyssed
lorde vouchesaue gyue vs leue to speke vnto thy hygh-
nesse in this mater. If there be many rightwysse people
in thy chyrche myltaunt/here vs wretched synners for
the loue of them/be mercyful vnto Syon/that is to saye
to all thy chyrche. If in thy chyrche be but a fewe right-
wysse persones/so moche the more is our wretchednes &
the more nede we haue of thy mercy. Therfore mercyful
lorde excercyse thy mercy/shewe it in dede vpon thy chyr-
che. **Q**uia tempus est miserendi eius. For in
so grete charnes of rightwysse people/tyme is to shewe
mercy vpon it/call to remembraunce thy manyfolde and
grete mercyfull dedes whiche be euerlastyng/lyke as
thou thyselfe was at all tymes redy to execute mercy/tru-
ly as Salomon sayd. **O**mnia tēpus habēt. Eue-
ry thyng hath a tyme/and thou good lord arte wont to
shewe mercy in tyme conuenient. This is thy sayenge.
In tempore accepto exaudiui te. I gaue aus-
dyence vnto thy petycyon in an acceptable tyme. The tyme
of the olde lawe/tyme of cruelte/rygour and venge-
aunce hath ben in tyme paste. For saynt Poule wyrteth.
Irritā quis faciēs legē moysi sine vlla mi-

seratione duobus aut tribus testibus moritur.

In the tyme of Moyses who soeuer brake his lawe two or thre berynge wytnes of that transgressyon/sholde suffer deth without mercy/loo in that tyme no mercy was shewed. The adultery/the wylfull manqueller/or any other transgressour of Moyses lawe/yt two or thre bare wytnes in the same was not spared nor pardoned/but wout mercy sholde suffer deth/notwithstandynge y tyme is now chaüged. Now is the fulnes of tyme wherein the gates of heuen be made open/& y tresure of grace & mercy as a fountayne euer spryngynge is shedde forth plentifully vpon euery kynde of people/of the whiche tyme saynt Poule speketh/sayenge. **Ecce nunc tempus ac-**

ceptabile ecce nunc dies salutis. Beholde/take hede/now is y acceptable tyme/now be the dayes of soules helth. Now in the tyme of the newe lawe forgyuenes was graüted mercifully of our sauyour cryst to y these a manqueller in the last houre of his deth/also to the woman taken in adultery/with many other/wherfore yt thy mercy ought to be shewed at any season it must specially be shewed now in this tyme of mercy. Whan cruellnesse was haboundant yt at any season thou coude not of thy benignite but nedes must exercise thy mercy/moche more it is to be done now whan grace is haboundant & so plenteuous. **Quia venit tempus.** For y tyme of

grace & mercy is comen & redy at hande. Yet an other reason good lord with thy lycence/whiche sholde somwhat stee thy goodnes vnto mercy. Of a trouthe amon ges ys crysten people some be so lyght & frayle of themselves y anone w every blasfe of temptacyon they be ouerthrowen/they wyll not in any condycyon resyste & with

stande synne / but folowe the caduke pleasures of this
worlde the fylthynes of the flesshe. Somtyme they do af
ter & folowe the flaterynge perswasions & impulsions
of the deuyll / & be ryght gladde so to do / whome the pro
phete compareth to dust / & not without a cause / sayenge

Tanq̃ puluis quē picit ventus a facie tre.

Suche lyght & euyl dysposed people of the worlde be in
comparyson lyke dust þ̃ is soone blowen awaye from the
grounde w̃ euery blast of wynde. Some also be of an other
dysposycōn / whiche all though they be many tymes ouer
throuen by the sodayne blaste of temptacyon / not w̃stan
dyng they ryse agayne shortly waschyng themselves w̃
the waters of wepyng teres / & by bytter cōpunccons of
penaunce makinge them stroge & tough / lyke as dust whā
it is tempered & made moyst with water waxeth tough
in maner as erth or cley / so that than it can not lyghtly
be blowen awaye with a blaste of wynde. All be it suche
persones be not very stronge of themselves / neyther longe
may withstande temptacions without the helpe of more
stroger than they be. Certaynly a wall made of erth ones
ly without stones is but a small and feble defence / lyke
wyse they that by penaunce haue consolydate themselves
shall be shortly wonne & ouerthrouen / yf stones be wan
tyng / that is to saye yf stronger in þ̃ fayth more constaūt
in good werkes / erecte and set vpon a sure foundacyon of
stone be not present. Suche maner stronge & constaunt
people dooth bolster and holde bp bothe themselves and
other in crystes chyꝛche / they be lyke vnto pylers. Were
not the glourious martyrs of this maner whiche shedde
theyꝛ blode for our sauour Ihesu crystes sake / also the
holy confessours & prechers of Crystes fayth. Holy vyꝛ
gyns whiche kepte themselves chaste and vndefyled for

the loue of cryste. These lyke harde stones myght neuer be greued and blowen downe by any crafte of the deuyll or by any sodeyne blaste of temptacyon myght be moued from theyr constaūcy. But good lord these stones pleased thyn aūgelles whiche mynystre & do seruyce vnto the soo moche that now they assumpste and take vp in to the buyldynge of the hyghe cyte Iherusalem. And we that are the remenaūt beyng without strength or myght / & lefte behynde / are very feble & weyke / lyghtly ouerthzowen with euery blast of temptacyon. For this cause blyssed lord / now is the tyme to execute thy mercy in dede vpon thy chyche / syth the pyllers wherby it was susteyned & holden vp be taken awaye. **Q**m placuerunt seruis tuis lapides eius. If these stones be with drawen / what remayneth but softe erthe / whiche with euery blaste of wynde is soone blowen awaye / yf it be ones dzyed. Truly this erth these byrtell bodyes of ours wyll soone be dzyed vp from doynge good werkes / without þe mercyfull good lord / & soone make them moyst with the due of thy grace. And yf it be thy pleasure so to do / than shal the fountaynes of wepyng teares gush out and the erth that is to saye we wretched synners shal be made stronge more & more by cōpunccon & wepyge for our synnes / not apte to be blowen downe with euery blaste of temptacyon / whiche shal be grete Joye to thy seruaūtes / thyn aungelles / that also are very Joyfull & gladde of one true penytent persone. Cryst our sauour sayd. **G**audium est corā angelis dei sup vno peccatore penitentiā agente. It is grete Joye to al thaūgelles of god of one synner that hath forsaken his wycked lyfe / & with a good wyll dooth penaunce for the same. If we ones be made moyste & tough on this wyse

no thyng shal than be wantynge but the hete of thy cha-
ryte/wherby we may be decocte & made harde as stones/
that is to saye moze stronge & stedfast in fayth and good
werkes. Suche as shall preche thy gospel thughe all
the worlde must be very stronge and constaunt whiche
thysge is yet to come/as many of our holy doctours dooth
bere wytnesse. For our lord thy sone Ihesu cryste sayd.
Predicabitur hoc euangelium regni in vni-
uerso orbe in testimonium omnibus gentibus.
The gospel of the heuenly kyngdome/the ordre & lawe
of crystes fayth shall be preched & taught thugh all the
worlde/in wytnesse to all people/& that done the worlde
shall be at an ende. Loo the wordes of our sauour. The
worlde shall not be at an ende tyll his lawe be taught o-
uer all. And as saynt Austyn wytnesseth it is not yet per-
fourmed thugh all Affryke/ nor vnto this daye it is not
fulfylled thugh all the grekes londe/as Origine bereth
wytnesse. Wherfore saynt Austyn vpon a season wytyn-
ge to a certayne man named Esichius shewed that the
prechyng of crystes gospel thugh the worlde/also that
all people shall be turned to the fayth of cryste/& crystes
chyrche shall be dylated & encreased thughe the worlde
is yet to come/whiche saynt Thomas confermeth in the
fyrst questyon of the fyrst parte of his some. But blyssed
lorde whome wylte thou depute & set to do this grete my-
nistry to preche thy lawes thugh all the worlde with-
out thou excercise mercy shortly. For they that somtyme
were able to perfourme the thyng in dede/be now taken
awaye(as we sayd)in to the heuenly Iherusalē bycause
they were so pleasaut in the syght of thyn aūgelles. Also
they semed & were very apte in dede vnto the superne &
celestyall Iherusalem. Blyssed lord we knowe well thy
by. psal

power is thou may when it shal please the create & make
newe stones of þe erth lest behynde/ thou may make of vs
now beyng alyue as ströge & bolde to shewe thy fayth &
cōmaūdemētes as euer were befoze in tyme past. This
erth is acceptable to thyn aūgelles/ but for a trowth it shal
be moze gracypous & acceptable yf þe wylte put to & aug-
ment it wth thy grace/ therfoze now shewe thy mercy vpo
thy chyrche mylytaūt here in erth/ for blyssed lord thy ser-
uaūtes/ þis is to saye thyn aūgelles shal be mercyfull to it
they shal for the loue of our nature praye to thy hyghnes
for þe hole cōgregacyon of al crysten people. **Et tunc ei⁹**
miserebunt. fōūde þe not many stones/ that is to saye
moche cōstaūt people when þe began to edyfy thy chyrche
were not they whiche thou dyde set in þe fōūdacyon softe
& sylpper erth: yes truly vnto þe tyme þe made them harde
as stones by þe vertue & strength of thy brēnyng charyte.
Peter þe heed of all other at þe feryng of one hand mayde
or woman seruaūt/ dyde he not gyue place & denyed thy
sone Ihesu cryst his mayster/ was not also contencion &
debate amonge other of thapostles whiche of them shold
be chefe & haue the soueraynte amonge them. Ferther al
they fled for fere when theyr mayster Cryst was taken &
brought to Iugement. Lo how grete pusyllany myte co-
wardnes & vnistedfastnes was in them. But as soone as
the hete of thy charyte descended vpon them in þe symplys-
tude of fyze they were than made so constaūt & sure in
theyr myndes þe from þe tyme forwarde by no drede/ thres-
tyng/ nor psecucyon they fered to shewe thyn enbassade
and cōmaūdement prounounsynge & expressynge thy gos-
pell to kynges prynces & other wyse men of this worlde
whome also they ouercame by the vertue of thy worde &
turned innumerable to the fayth & knowlegynge of thy

moost holy name. So good lord do now in lyke maner
agayne wth thy churche mylytaūt/chaūge & make the softe
& sylpper erth in to harde stones/set in thy churche strōge
and myghty pylles y^e may suffre & endure grete labours
watchynge/pouerte/thurst/hungre/colde/& hete whiche
also shall not fere the thretynge of prynces/persecucion
neyther deth/but alwaye perswade & thynke with them
selfe to suffre wth a good wyl sclāuders/shame/& al kydes
of turmentes for y^e glozy & laude of thy hoīy name/by this
maner good lord y^e trouth of thy gospel shall be preched
thruogh out all the worlde. **Et timebūt gētes no-**
men tuū dñe & oīnes reges terre gloriā tuā.
Wherby not onely the bulgare & comyn people shall fere
thy name/but also al kynges and prynces of this worlde
shall drede thy magnyfycence and glozy. All fere of god/
also the contempte of god cometh and is grouded of the
clergy/for yf the clergy be well and ryghtfully ordred gy
uyng good example to other of vertuous lyuynge/with
out doubte the people by that shall haue moze fere of al
myghty god. But contrary wyse yf the clergy lyue deso-
lately in maner as they shold gyue no compte of theyr lyf
past & done befoze/wyll not the lay people do the same:it
is to be thought they wyll/& what foloweth:truly than
they shall set lytell or nought by almyghty god. Ther-
foze by vs of the clergy dependeth bothe the fere of god
and also the contempte of god. For of a trouth yf euery
persone of the clergy frō the hyest degre vnto the lowest
were able and worthy to occupy theyr romes and places
euery man accordynge to his degre/& euery one of them
wolde execute all y^e pertyneth to his offyce quykly withs-
out faynyng or parcyalyte/& with ardent fayth/than the
moost harde herted creature y^e myght be founde amonge

All people coude not but loue & drede our lord god / also
by theyr good & vertuous lyuynge / they sholde in maner
be compelled to the seruyce of hym. O blyssed & happy be
those persones y at any season shall se this thyng in dede
that is to saye / whiche shall beholde thy churche mylitaunt
ones set in a ryght ordre thurgh euery degree. O moost
mercyfull & blyssed lord make ones an ende & fynyshe y
buyldynge of thy churche y thou begannest a longe tyme
past / that now a grete whyle hath suffred moche wroge
Excercyse thy mercy vpon the groude werke of it vpon
our fragylte / & accorpyng to y wordes of saynt Poule

Superedificati sup fundamētū apostolorū
& prophetarū: ipso sūmo angulari lapide xp̄o
iesu in quo om̄is edificatio crescit in templū
sanctū in dñō. We may be superedyfycate vpon cryst
the very foundacyon of the apostles & prophetes Joynd vn
to hym the moost hygh corner stone / in whome & by who
me began & encreaseth euery edyfication & cōgregacyon
of crysten people in our lord. Than without doubte all
people shall fere the excellence of thy holy name. All kyn
ges & prynces shall glorify & worshyp the with all theyr
true & holy seruyce. A thousande paynymys / sarasyns / &
Tewes shall be tourned vnto the / lyke as whan the fyrst
foundacōn was set of thy churche / somtyme. iij. thousande
now. v. thousande / now more / now lesse / we than cōuer
ted vnto the fayth. If it were than so profytable whan y
fyrst buyldynge was begon / how pfitable can be thought
shall it be whan all is perfytely fynysshed & perfourmed

Qm̄ edificauit dñs syō. That is to say / our lord
hath perfourmed fynysshed & set a due ordre in al his chur
che / whose glory & worshyp standeth not in sylke copes of

dyuers colours craftely broudred/neyther in plate of golde or syluer/nor in any other werke or ornament be it neuer so rychely garnysshed with precyous stones. These ryche Jewelles in tholde temple were necessary to be had & vbled for thapparayle of the bysshop & other prestes mynystryng tholde lawe. But syth it is so all theyr doyng was but onely a shadowe & fygure of thynges to cometherfoze now we may not seke the outwarde glozy & worshyp of the body/but onely the inwarde honour & profyte of y soulle. The thyng y was sygnefyed in the olde lawe by golde is clenness of cōscyence. And by precyous stones vertues of y soulle. As saynt Poule wytnesseth sayenge
Gloria nra hec est testimoniū scientie nre
Our Joye is the testimony of a clene conscyence/whiche Joye without fayle shone more bryght in the pooze apostles than doth now our clothes of sylke & golden cuppes. Truly it was a more glorious sight to se saynt Poule whiche gate his lyuynge by his owne grete labour in hungrer/thurst/watchynge/in colde/goynge wolward/& beryng aboute the gospeil & lawe of cryst bothe vpon the see & on the londe than to beholde now tharchebyschoppes & byschoppes in theyr apparayle be it neuer so ryche. In þ tyme were no chalyses of golde/but than was many golde prestes/nor be many chalyses of golde/& almost no golde prestes/truly neyther golde precyous stones/nor glorious bodyly garmentes be not y cause wherfoze kynges & prynces of y worlde sholde drede god & his chyrche/for doubtles they haue ferre more worldly rychesse than we haue/but holy doctryne good lyfe & example of honest cōuersacō be the occasyons wherby good & holy men also wycked & cruel people are moued to loue & fere almighty god. Cruell Atila fered Leo y pope/wycked Totila dzed

saynt Benedicte the monke / & Theodosius the emperor fe
red saynt Ambrose / & why: truly bycause they herd theyr
doctryne / & sawe theyr lyues so good & honest. O blyssed
lord how gloryous & beautefull sholde thy chyrche be yf it
were garnysshed & made fayre with suche vertuous crea
tures / for than sholde al people fere thyn holy name / & all
kynges & pryces shold drede thyn excellent glory / yf thou
wolde edyfy & ornate thy chyrche on this maner. **Vide
bit in gloria sua.** Than shall it be seen in a shynynge
garment of dyuine grace / gylte wth the golden wysdome
of holy scripture / & garnysshed roude aboute wth al maner
precyous stones for y^e diuersyte of vertues / whiche glory
shall blynde y^e worldly syght of kynges it shall turne the
hertes of prynces from voluptuous delectacyōs / & perse
thruugh vnto y^e myndes of all people moche more than al
the ryches of this worlde. The holy apostles were gloryous
not by golde or syluer / sylke & precyous stones / but onely
by theyr vertues / saynt Peter sayd. **Aurū et argētū
nō est michi.** I haue neyther golde nor syluer / not wth
standynge in y^e name of cryst he made a lame man to go /
also reysed frō deth to lyfe a deed woman. Poule in lyke
maner whiche had no worldly rycheffe but gate his ly
uynge with his owne soze labour / made hole one y^e was
borne lame in to this world / & deliuered an other whiche
was bexed with a wycked spyryte by callynge vpon the
same name Jhu. Saynt Iohn the electe virgyn of god by
his prayer turned braunches of trees in to gold / he dranke
venym & payson without hurte / & restored many deed fol
kes to lyfe agayne. Saynt Barthylmew in y^e presence of
kyng Polemius by his prayer to god caused an horryble
& fereful deuyll to go out frō an ydell. The holy apostles
were endued with these & many more meruaylous actes

Whiche almighty god wrought in them by theyr prayers
Our blyssed lord gaue no hede to the goodly apparayle
of theyr bodyes/for they had none suche/but he regarded
onely the clenlynes & fayrenesse of y^e soule/that is to saye
he dyde beholde theyr stedfastte & grounded fayth/bothe
hope & charite was in them/they were shynynge in fayth
stedfast in hope/& brennyng in charyte/who soeuer had
so grete fayth/all thynges sholde be possyble for hym to do
For our sauour cryst sayd. **S**i fide habueritis si-

cut granū sinapis diceretis mōti:trāsi hinc
et transibit/et nichil impossibile erit vobis.

If your fayth were lyke vnto a mustard seede corne/whi
che is lytell in quantyte betokenynge mekenes/it is also
bitynge and sharpe in the mouth/sygnifyenge feruent
charyte/ye myght saye vnto a mountayne remoue and
go from hens/& anone at your cōmaundement it sholde
so do/no thyng sholde be to you impossyble. Good lord
of whome had the apostles soo grete fayth but onely of
the/they sayd. **D**omine adauge nobis fidem.

Lord encrease our fayth. For as moche as thou arte the
same god and a lyke plenteuous in mercy as euer thou
were/now shewe mercy vpon thy chyche afreshe/for it
is tyme so to do/syth our fayth begyneth to fayle & waxe
scante. Make perfyete the buyldynge of it. Graunte that
it may shyne in glory. Augment and encrease the fayth
of thy chyrche/wherby it may be graciously herde of the/
and werke meruayles/to thentent that all people sholde
fere thy blyssed and holy name/and kynges of the erth
drede thy glory. Soo that in conclusyon all the worlde
may loue the/worshyppe the/and fere the. Sayenge.

Quia dñs edificauit syon que nūc videtur

in gloria sua/resperit in orationē humiliū &
nō spreuit precē eorū. Our lord hath edyfyed & buyld
ded his chyrche strongly vpon a sure foundacyon whiche
now is seen in welth & glozy endued w̄ many noble ver-
tues/he hath also loked vpon the prayer of meke people
& graūted theyr petycyon. ¶ Now foloweth the seconde
parte wherin we be taught to moue the goodnes of god
vnto mercy/by ȳ euerlastynge remembraūce of his bene-
feytes. Of a trouth a grete parte of recōpence for a good
turne done to ony persone is not to forgete it/but rather
haue it contynually in remembraūce. One of the gretest
vnyndnesses that may be is this/yf we forgete and put
out of mynde kyndnes & benefycyall gentylnes shewed
vnto vs/no thynge may sooner remoue & put away noble
& lyberall myndes from vs. And contrary wyse he that
wyl remembre a good turne or benefeyte is worthy to
haue gentylnes & lyberalyte shewed to hym. And what
shall we do / what recōpence shall we make for the grete
benefeyte gyuen to vs/that is to saye/for this mercyfull
ereccion & buyldynge of crystes chirche/to thentent it may
euer be had in memory/not onely of vs/but also of all ȳ
shal come after vs/we shal wyte this benefeyte/& so leue
it in perpetuall memory. This is the moost sure waye of
al other to cause a thynge longe to be had in remēbraūce
that they whiche shal come after vs may knowe the very
trouth of ȳ grete goodnes & mercy of god shewed in our
dayes. For Moyses lefte in holy scripture many meruay-
lous and wonderfull thynge the whiche almyghty god
wrought in hym for the erudycyon of the Jewes. And yf
he had not so done peradventure we shold now not haue
had knowlege of them. Also the holy euāgelystes lefte be
hynde the gospelles wyten by them of crystes myracles

shewed here in the erth/ euer worthy to be had in mynde
whiche perchaunce we sholde not haue knowen yf theyr
wyrtþges had not bē. Therfore syth our lord god moost
benefycyall hath gyuē to mankynde so many grete benes
feytes/ bothe in tholde lawe the tyme of Moyses/ & in the
newe lawe the tyme of cryst our sauour/ after that rede
med man with the moost pꝛecyous blode of his onely be
goten sone/ foundid & endued the chyꝛche of cryst with so
holosome doctryne/ & stablyshed the same by shewynge of
so many grete myꝛacles/ also by þ deth of many holy sayn
tes/ ferther/ syth he is aboute to brynge our soules to hþ
by so many dyuers meanes/ notwithstandinge we slyppe
downe from his handes ouerthrowen & oppressed by the
grete weyght of our synnes in to the foule claye and fyl
thynges of worldly concupyscences/ yf he now wyll vouch
esaue after so many unkyndnesses shewed on our pars
tye to execute his mercy agayne vpon vs/ were not these
grete benefeytes worthy neuer to be forgotten. Sholde
they not be cōmended & leste in perpetuall wytynges to
the laude of þ grete mercy of god. Therfore **S**criban
tur hec in generatiōe altera et populus qui
creabitur laudabit dñm. let them be wyten euer
to be had in mynde of other generacyons that all crysten
people to come here after may by those manyfolde benes
feytes gyuen vnto vs laude & prayse almyghty god. An
euyl tree may brynge forth no good fruyte/ than thus/ the
people whiche is ones euyl dysposed & drowned in the
malyce of synne/ how may be thought that the posteryte
of them shall be good/ without almyghty god make it of
nought. Our blyssed lord is of power to reyse vp & make
of stones as good people as he wolde haue. Syth we
now be wrapped in so many greuous synnes/ the people

Whiche here after shall come of vs can not be good and well ordred / without that almyghty god make them of nought / & after whan that people shall knowe thy scrip- ture bothe our fylthynes & theyr owne clenness / also our wretchednes and theyr felycyte. How moche shall they be bounde to god & how grete laude shall they gyue vnto hy. For of a trowth no man can knowe y balure suffyciently of a grete gyfte or benefeyte / whiche knoweth not how grete hurte other haue suffred for lacke of it / & also what damage his selfe sholde endure yf he wanted the same.

Therefore. **Populus q̄ creabit̄ laudabit dñm.**

al crysten people here after to come redynge & vnderstan- dyng y grete benefeytes gyuen by almyghty god in our dayes shall laude & prayse hym in theyr tyme / & not caus- seles. But wherfore shall they prayse our mercyfull lord

Quia prosperit de excelso sc̄o suo. Surely by cause he looked downe mercyfully vpon vs from heuen / why so: dooth not god se all y we do / is not euery thyng naked & open to his syght / what nedeth than to saye he looked downe from his hygh holy place / peradventure by cause prospycere is to loke aserre / truly y more greuou- ly that synners haue offended and trespassed agaynst al myghty god / the ferder they be gone awaye fro hym. For this cause. Syth after y grete innumerable benefeytes gyuen of our mercyfull lord / where also in maner he myght haue done no more for vs / yet we fall contynual- ly in to euery synne & wretchednes / truly this our grete unkyndnes hath chased vs so ferre away from hym that meruayle it is he wyl vouchesaue to loke so ferre downe to our ingratytude done vnto his gentylnes / whiche al- so brought the people of Israell out of egypte so meruay- lously with so many straunge tokens and wonders caus

sed them to passe a fote thurgh the reed see drye shodde/
whiche sente downe from heuen aungelles fode & other
wyld foule/curlewes/or quayles/caused water to flowe
out of the harde stone for theyr relefe/gaue them byctory
of all theyr enemyes/made y^e flode of Jordane to leue his
naturall course and turne backwarde/deuyded & parted
the londe of behest accordynge to the nombre of the try-
bes and kynredes of Israell/so many as were ordeyned
to haue posseltyon / & so oftentymes had mercy on them
after they comytted ydolatry/whiche also called vs vnto
to grace / where naturally we came of the gentyles and
grafted vs in the very olyue tree of fayth / suffrynge the
naturall bowes of it to be cut away/the olyue tree lygne
fyeth the people of Jewes. Last he spared not his owne
sone but gaue hym in redēpcyon for vs all/notwithstan-
dyng we vnkynde & moost vnkynde wout mesure take
no hede thynke not how moche charyte of god is shewed
to vs / but forgete & in maner despise to folowe & do after
our mercyfull lord for his grete merytes vpon synners. O
tough & steiy hertes/o herte more hard thā flynt or other
stone. O grete vnkynndnes wherby we are made so ferre
away frō god / h̄ it is meruayle & in maner aboue all mer-
uayles to knowe hym loke so ferre downe in to so grete ex-
tremite of ingratitude / therfore let these meruaylous bñ-
feytes of god be wyrtē for a cōtynuall remēbraūce of all
cristē people to come after vs. **Q**uia p̄sperit de ex-
celso lctō suo. who looked downe so ferre: truly our lord
de god whiche made all thynges of nought & is almygh-
ty/he may do what hym lyst. From what place looked he
downe/verly from his owne hygh & holy palays. And
whether/in to a lowe & straunge place not halowed / he-
uen is of a grete heyght/namely heuen of all heuens is

so hygh that none aduersary of god may attayn or come
theder/it is so holy that no spotte of synne may be in it.
And last it is so moche impropered vnto almyghty god
that none of his enemyes may there haue any parte with
hym. And this erth whiche we wretched synners do en-
habyte is not set vp on hygh/but downe in a lowe place
full of synnes and wyckednes in euery parte of it/wher
in also deuylles haue domynacyon/whome saynt Poule
calleth prynces / potestates / and rulers of the worlde &
of synful soules. It pleased almyghty god to loke afterre
downe from that hyghe place in to this erth soo lowe a
place. From that so holy a place in to this worlde a place
boyde of all holynes. He loked downe also from the plas-
ce wherin none of his aduersaries shall be parte takers
with hym in to this so straunge a place where as his ad-
uersaries haue domynacyon/where also so many grete
vnyndnesses be exerceysed ayenst hym. **Dominus**
De celo in terrain asperit. Our blyssed lorde hath
loked downe afterre w his eye of mercy from the hyghest
heuen in to the erth. But to what purpose/what intent
dyde he so/loked he downe to haue any pleasure worlde-
ly/or elles to here the voyces of good and ryghtwyle pro-
ple whiche lauded & praysed hym. Nay verily/but ones-
ly to here the cryenges / wepynges / and waylynges of
wretched and vnynde people. Also to here the waylyn-
ges of those that knewe not themselfe whan they were
set in honour & prosperyte/neither gaue laude & prayse
vnto our lorde god as they ought to haue done of very
dutyte/but bitterly put out of theyr mynde and forgate
his manyfolde grete benefeytes/neither gaue thanks
for them/but rather fell downe in to all the fylthynes
and insacpable pleasures of the fleshe / vnto the grete

dyſworſhypp & ſhame of almyghty god ſo moche as laye in
them/what ſolowed/almyghty god ſuffred thoſe people
to fall in to the power of theyꝝ enemyes/& they anone to/
ke them pryſoners/& ſo taken boude faſt and myſerably
ſtretched them in bondes ropes & fetters of ſynnes/in the
whiche myſery many of our forefaders peryiſhed & were
dampned eternally. But whan y^e poſterite of them ſawe
theyꝝ deſtruccion & myſeryes callyge to mynde y^e good
neſſe of god & theyꝝ owne vnkynndneſſe/they were moche
penitent for theyꝝ offences & myſlyuynge/wherwith our
moost mercyfull lorde beyng moued of his goodnes to
exercyſe mercy/loked downe fro his holy place heuen of
all heuens in to the erth. **Ut audiret gemitus cō**
peditoꝝū et ſolueret filios interemptoꝝū. By
cauſe he wolde here the waylyngeſ of pryſoners fettred
and bounde with the bondes of ſynne/& vnbrynde oꝝ ſet
at lyberte the penytent chyldzen/whoſe forefaders were
dampned/we ſhall wyte this goodnes of god & put it in
a perpetuall memoꝝy to thentent all that here after be to
come may ſhewe eche one to other how mercyfully our
lorde hath delte with vs/in y^e whiche one thyng he ſhall
exhybyte & ſhewe ſo grete mercy to vs that it is not poſſy
ble for ony tonge to tell oꝝ to be oppreſſed in wordes/not
withſtandyng god that is ſo ryche & plenteuous in mer
cy ſhall thynke it but a lytell/wherfore he ſhall adde & en
creace it moze. This blyſſed lorde ſhall not onely delyuer
vs from our wretchednes/but alſo of his mercyfull lybe
ralyte/he ſhall ſet vs in grete honour. I can not ſhewe
how a perſone beyng in thraldome myght haue moze
honour thā to haue his pleaſure & be honoured in y^e ſame
places where his capytall aduerſaryes coueyted moost
to be honoured. The deuylles ſtudyed to gete honour in

two places chesely / in heuen and in erth. In the erth the hebrewes had suffycient experyence / from whome they toke away the honour & worshyppe of god almyghty / enforcyng them to comytte ydolatry. And now they assaile vs with thousandes of gyles and fraudes / challengynge the domynyon and power of this worlde to them selfe. In heuen also from whens they were expelled for pryde / they toke vpon them and were aboute to vsurpe the honour of god for themselves / for Lucyfer the chiefe capytayne & ryngleder of them (to whome many other consented) sayd. **A**scendā et ero similis altissimo.

I shall ascende and be lyke to god. But now to our purpose. Our blyssed lord and mayster shall make vs honourable in bothe places. fyrst here in erth in his chyrche mylytaunt he shall gyue vs power to preche & shewe the vertue of his moost glozyous name to all people vnyuersally / whiche shall be a very worshypfull offyce. For by that saynt Poule was called the chosen vessel of almyghty god to bere aboute that honourable name / and boldly shewe it / not onely to the bulgare and comyn people / but also to kynges and prynces of the erth. Also noo thyng may be moze greuous vnto our enemyes than it. For they contynually blasphem the moost holy name. For this grete honour it foloweth. **A**t annuncient in syon nomen domini. Our lord shall set the mynisters of his chyrche mylytaunt in honour / that they may shewe vnyuersally his holy name to all people. In heuen also from whens Lucyfer and all his company were deicte and caste out / we shall laude the name of god without ende / and there shewe to his honour his manyfolde dedes of mercy / gyuyng thankynge vnto hym that we haue scaped by his benefytes the snares and daungers

of all our capytall enemyes / we shall be exalted in to that
heuenly Iherusalem / from whens they were throwen
downe accordynge vnto scripture. **D**eposuit po-
tentes de sede et exaltauit humiles. Almygh-
ty god deposed and put downe from heuen proude Lu-
cyfer with all his company / and exalted meke people in
to that gloryous place. More ouer / what soeuer we do
here in this chyrche mylytaunt / by prayer / laude / or any
suffrage to god / the same is borne vp by his aungelles in
to the heuenly Iherusalem. For the whiche it foloweth.
Et laudem eius in iherusalem. The aungel-
les shall bere vp all our suffrages done to the laude of al-
myghty god in this chyrche mylytaunt / vnto the cele-
styall Iherusalem. ¶ Whan our lord hath delyuered vs
by this maner from the bondes / setters / and all bondage
of our enemyes / and made vs able in vertues for to pre-
che and shewe his blyssed name vnto all his people / than
doubtles not onely the comyn people / but also kynges
and prynces shall come togyder in one to serue and laude
almyghty god. ¶ Than blyssed lord shall the people fere
thy name / and all kynges shall drede thy glory & magny-
fycence / that is for to saye / whan our lord of his good-
nes shall chaunge and tourne the softe and slypper duste
sygnefyenge wretched synners in to tough erthe by we-
pyng and true penaunce for theyr synnes / and after that
make them harde as stones by brennyng charyte / apte
and able for to suffre grete laboures in steyrge bold-
ly thy gloryous name thurgh out all the worlde / spre-
dyng and sowynge ouer all þe doctryne of thy gospelles
gyuyng also example of good and honest conuersacyon
to thende that all the people in this worlde may be gas-
sered in to one flocke / and the chyrche to be knytte togy-

der in one fayth hope & charyte/Wherfore this is added.

In cōueniendo populos in vnum et reges
vt seruiant Dñō. If it wolde please our lord god to
shewe this grete goodnes & mercy in our dayes & memo
ryall of his so doyng ought of very ryght to be leste in
perpetuall wytyng neuer to be forgotten of all our pos
teryte that euery generacyon to come myght loue & wor
shyp hym tyme without ende. But in soo moche as no
thyng in this lyfe can be ferme & stable wout the helpe
of god/therfore in this thyrde parte we are taught to ma
ke our petycyon vnto our blyssed lord & he vouchesaue
of his goodnes to susteyne & holde bp his chyrche myly
taunt in y same ordre & course that we haue spoken of/to
thentent after y Journey perfourmed in this lyfe it may
the sooner ascende & come to the yerres whiche euer shall
endure in heuē. Truly or euer this ordre & course of this
chirche mylytaunt be fynysshed accorpyng as we haue
shewed shall be so many anguysshes & tribulacions in y
sayd chirche of god as neuer was seen or herde befoze vn
to this day/whiche thyng cryst our sauour wytnesseth
sayenge. **E**runt dies ille tribulationis tales
quales nō fuerūt ab initio creature quā cō
didit deus vsq; nunc neq; fient. Holy interpre
tours of scrypture saye there was neuer so grete pertur
bacyon befoze tyme/neither shall be here after as is to co
me in the tyme of Antecryste/ in whiche tyme shall be so
grete trouble & sorowe amonge crysten people that with
out our lord delyuer them & put to his helpe the sooner
almoost all sholde peryshe. For hyselſe sayd. **N**isi bre
uiasset dñs dies nō fuisset salua omnis caro
If almyghty god had not ordeyned y tyme of Antecryste

to be shorte/no man almost than beyng alyue sholde be
saued. Thus our moost louynge mayster Cryste gyueth
monycyon vnto his chyche mylytaūt here in erth of the
trybulacyon to come/leest perauenture sodeynly vnbe-
wares it fall in decaye. And though it were sozowfull &
greuous for the chirche to here these sayd wordes/neuer
theles comforte myght ryse agayne by an other sayenge
of our sauour. **Ecce ego vobiscū sum omnibus
diebus vsq; ad cōsumationē seculi.** Beholde I
am with you cōtynually vnto the worldes ende. And in
an other place he spake these wordes folowynge whiche
perteyne moze vnto this mater. **Sed propt̃ electos
quos elegit breuiabit dies.** God shal make shorte
the tyme of Antecrist for y loue of his electe people/leest
they by the gretenes of that trybulacyon sholde fal from
the trouth of crystes fayth. For these wordes of almighty
god it is no meruayle yf our moder holy chirche ones set
and ordred in the course of vertue & in the waye of ryght
wyle cōuersacōn/desyre to knowe thende of her labours
and trauayle/also the shortnes of her dayes/wherfore it
foloweth. **Respōdit ei in via ṽtutis sue: pau-
citatē dierū meorū nūcia michi.** None doubte of
this was wyrtē of Syon/and as we sayd Syon sygne
fyeth the chyche/therfore the chyche mylytaunt stablys-
shed and edyfied in vertue to the vttermost/beryng in
mynde the wordes of Cryst for the trybulacyons to come
maketh answer to hym in the course of her vertue desy-
ryng to knowe the shortnes of her dayes/and where as
prayers made vnto god for a good entent may not be vn-
profytable/therfore in this cause the chirche asketh helpe
of god. For Cryst sayd. **Vigilate itaq; omni tē**
bii. psal. ff. j.

poze orātes vt digni habeamini fugere ista
oīa que futura sūt. Awake & be alwaye in prayer &
ye may be worthy and able to flee these troubles to come
Whan a shyppe is ones set in course to seyle vpon the see
yf in y meane season a sodeyne tempest of water oz wynde
come ayenst y shyppe/it sholde be a grete impedymēt
vnto the goynge forthwarde / so without doubte whan
the chyrche mylytaūt shall be dyrected by almyghty god
in the waye of vertue yf in the meane tyme grete tempest
of temptacyōs & many stormes of trouble mete sodeynly
& come dyrectly ayenst it/grete hurte & let sholde folowe
in the passage. For this cause/the chyrche hauynge know
lege befoze by our sauour cryst of y trybulaciōs to come
also y prayer is the onely remedy for the same/maketh pe
treyon to god y her course be notwithstandinge & letted/ney
ther to be called agayne in y myddes of her Journey by
those trybulacions/sayenge. **N**e reuoces me in di
midio dier meor. Blyssed lord sayth our moder ho
ly chyrche suffre me not by these trybulacyōs to be called
agayne in y myddes of my Journey/in y myddes of my
dayes/so many perylles & Jeopardyes be vpon y see that
who soeuer shall seyle ouer it must nedes be desyrous to
come vnto an hauen/namely to y hauen wherin is trans
quillite & rest without peryll. Lyke maner it is in y grete
see of this worlde/for in it be so many sodeyne stormes &
peryllous blastes of temptacyōs to mete vs on euery sy
de that syth the porte where vnto we be goynge is of so
grete surete/no meruayle though the chyrche mylytaunt
desyre & make haast to come vnto it. Also it is greuous
vnto the sayd chyrche/yf at any tyme the passage sholde
be slaked oz put abacke comynge vnto that quyet ha
uen. Therfore is no pleasure in this worlde to cause it res

mayne/why: for it perceyueth well that noo thyng is
 der the sonne is stable. All is but vanyte. One genera-
 cyon gooth/an other cometh. They that were afore our
 tyme be now passed and gone. And no man perceyueth
 the grete damage whiche we suffre by the absence of ma-
 ny of them. Who is now soo stoburne and euyl wyllled
 that his herte coude not melte and be kyndeled with the
 fyre of charyte / yf he myght here the apostles pzeche / se
 the constaunt fayth of martyrs / and haue at hande the
 holy conuersacyons of confessours. If now were so ma-
 ny sayntes yet alyue in the chyrche as were before in tys
 me paste / that euery one of vs myght be in theyr compa-
 ny whan we wolde. It is not possyble to shewe what
 pleasure we sholde haue in theyr holy pzechynge / cons-
 taunce of fayth and holy conuersacyons / also what good-
 nes we sholde purchase vnto soules by the reason of the
 same. Than of a trouth we sholde be desyrous to come
 vnto that porte where no successyon of generacyon is /
 but all eternyte without chaunge / as in heuen where al-
 myghty god is resydent. For this our moder holy chyr-
 che prayeth y she be not letted nor called away by world-
 ly temptacyons from the begynnynge of her Journey /
 sayenge. **Q**uoniam a generatione in generatione
 aui tui. Here in the erth is dyuysyon of generacyons
 from one vnto an other / whan one is goynge / an other co-
 meth. But good lord there is none suche where as thou
 arte / for thy yeres thy tyme shall euer endure. Thy eter-
 nall contynuaunce shall be moche more excellent & moche
 ferre aboue the perduraunce of heuens / or of the erth.
 Of the erthe it is sayd thus. **G**eneratio preterit
 generatio aduenit: terra autē in eternū stat
 Generacyon gooth / generacōn cometh / the erth standeth
 vij. psal. ii.

euere/ but almyghty god was afore the erth. We se also þ
erth taketh his goodnes & persecucion of an other / þ is
the sonne/ for in þ absence of the sonne the erth is deed/ &
in maner naked without ony comforte/ & at the comynge
agayne of the same it is cladde & couered with all maner
of fayrenes. Than thus/ that thyng whiche taketh his
perfeccyon of an other muste nedes without doubte re-
ceyue his essencypall beyng of an other/ the erth dooth in
lyke maner as we haue shewed/ therfore he hath his be-
yng of an other/ & that thyng of whome he had his be-
yng must nedes go before and contynue longer than it.
The maker & begynner of the erth was almyghty god/
As it foloweth. **I**nitio tu dñe terram fundasti
Lorde thou made the erth in his begynnynge / therfore
god was before the erth/ & not onely before the erth/ but
also before heuens. For we se and beholde the mone som-
tyme full of lyght & somtyme without/ whiche lyght she
receyueth of the sonne/ of whome also all other steres ta-
ke theyr lyght. The sonne gooth somtyme from vs/ & ano-
ne it cometh agayne/ now it ryseth & anone it gooth dow-
ne/ notwithstandinge he kepeth his course without fayle
Of whome receyueth the sonne his course: verily onely
of almyghty god/ for by the cōmaundement of hym it is
borne aboute in the orbes aboue/ lyke as other celestyall
bodies be. For a conclusyon it foloweth / all these haue
theyr ordre & beyng of almighty god. **E**t opera ma-
nuū tuarū sunt celi. Good lord thou onely made the
heuens/ & of the they haue þ naturall course in theyr mo-
uynges. By this we perceyue for a trouth that heuen &
erth had theyr begynnynge & instytucion of god/ they en-
dure and contynue onely by his meruaylous power/ also
they shall haue an ende of this condycyon they be in now

When it please god. For it is wryten. **Celū et terrā
transibunt.** Heuen & erth shall haue an ende. O merc
uaylous blyndnes of mortall creatures whiche wyll not
suffre vs to loke vp & remembre the eternyte of yeres to
come/ wherof shal be none ende/ syth the tyme of our lyfe
is here so shorte and soone passed away/ & all the worlde
lyke wyse shal soone be at an ende. Why do we not spede
vs hastely to come vnto that rest of eternite whiche may
be obteyned by our lytell and shorte labours here/ rather
than folowe the voluptuous pleasures of this worlde/
wherby we shall come in to euerlastynge defatygacyons
and werynesse in hell. For where almyghty god is resy
dent all thynges be good/ whose goodnes is inenarrable
and euerlastynge. Every thyng in this worlde is caduke
transytory & momentany/ all volupty in this lyfe endus
reth but a shorte season/ no generacyon shal longe be per
manent. Heuen & erth shall haue an ende/ wherfore it fol
loweth. **Ipsi peribūt tu autē permanēs.** He
uen & erth shall perysche/ but thou good lord arte euerlas
tynge/ how shal they perysche & be at an ende: truly none
other wyse but they shall be chaūged in to an other condy
cyon than they be now in/ heuen shall be newe/ & the erth
also/ as moche to say/ both shal be chaūged & made newe
lyke as our bodyes after y generall resurreccyon shal be
in an other condycyon/ not that heuen & erth shall haue a
newe substaūce/ neyther our bodyes/ but a newe condy
cyon of substaūce/ theyr cōdycyons shall in maner be olde
& worne/ & for that they shall chaunge & do awaye theyr
olde condycyon/ lyke as we myght saye/ they shall do of
theyr olde garmentes & do vpon them newe. The pro
phete sayth. **Oēs sicut vestimētū veterascēt**
All shall waxe olde lyke as dooth a garment. Notwith
- vij. psal. A. iij.

standynge they shall be chaunged newe & set in a better
condycyon than they were in befoze. Saynt Peter sayth
Nouos. n. celos & nouā terrā expectamus
We desyre a newe heuen & a newe erth / none other wyse
ment / but in a newe condycyon of substaunce / lyke as in
chaūgyng our clothes / we do of the olde & put on newe.
So the heuens after theyr olde condycyons taken awaye
shal be renewed in to a ferre better maner / they shal be co
uered with a more noble couerynge by þ cōmaūdement
of god / It foloweth. **E**t sicut optoriū mutabis
eos & mutabunt. It is accorbyng w reason þ euery
thyng create in ordre at þ last must nedes attayne vnto þ
thyng whiche is moost hygh in perfeccyon / of whome &
by whome all other dooth depende & haue theyr ozygynal
it selfe dependeth of no thyng but may haue al þ it hath
of it selfe suffysyng thyselfe haboundaūty nedyng no
thþge of ony other / & all other hath nede to it / as wel man
as other creatures vpon þ erth. The erth also heuen & all
thynges conteyned in þ circuyte of the heuens haue nede
to it. The generacōs of men shold not longe lyue yf they
were not nourished w the fode & fruyte þ groweth vpon
the erth / also they coude not be brought forth but of þ erth
It selfe erth sholde alway be bareyne & without fruyte yf
it receyued no moysture & hete frō heuen. The inferiour
orbes in the heuens be ledde aboute in theyr course by þ
fyrst orbe. And last the fyrst orbe hath all his vertue and
strength of almyghty god encreaser of all thynges. For
as moche as almyghty god hath no thyng aboue hym
wherof he myght take ony thyng for his perfeccyon /
therfore he is moost hygh / moost perfyte / all good / and it
selfe goodnes / haūng euerlastyng perduracyon / with
out begynnynge / without ende / befoze euery thyng /

and cause of all thynges / of whome euery thyng recey
ueth his perfeccyon and is made of nought / whiche ga
ue vnto all creatures apte and cōuenient strength / and
may take it at aye whā his pleasure is so to do / not with
standynge he is alwaye one immutable & without trans
mutacyon in all his actes / wherfore it is spoken vnto hys

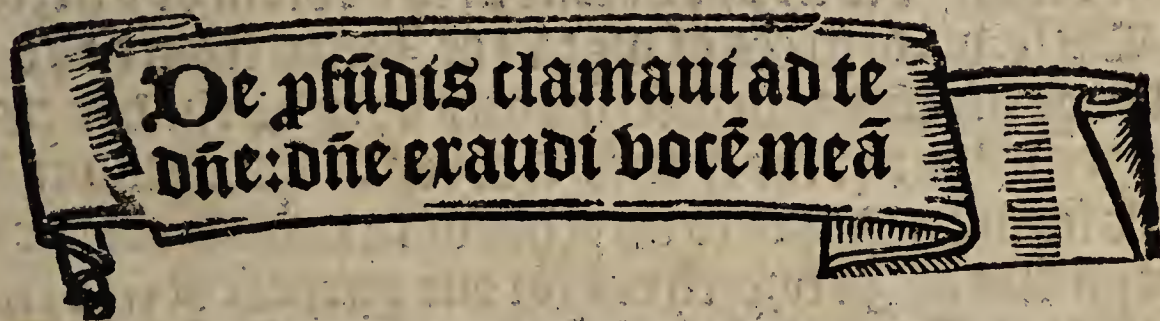
Tu autē idē ipse es & anni tui nō deficient.

All erthly thynges be mutable & shall haue an ende / but
thou good lord arte alwaye one without chaunge / and
thy yeres shall neuer fayle / thou arte euerlastyge. Than
syth our blyssed lord is auctour & maker of all thynges
also hath dystyncte and ordred them in soo meruaylous
good ordre / made fayre the erth with herbes / trees / and
with bestes / the water with fysches / the ayre with byr
des / and the heuens with sterres. In all these is grete
pleasure & fayrenes for our bodyly eyes to beholde. Our
best and moost benygne lord god made all these comyn
bothe to ryghtwysse & vnrighwysse people / for his fren
des and for his foos. **Qui sollem suum facit oriri**

super bonos & malos. whiche maketh his sonne to
sprynge & shyne bothe vpon good people and euyll. For
as moche as our blyssed lord hath gyuen vnto all these
caduke and transytory thynges so grete fayrenes as is
dayly perceyued and seen / how grete beaute and bryght
nesse shall we thynke hath he gyuen vnto these eternall
places wherin his selfe is enhabytaunt and abydynge.
Syth he hath endewed the hous of men / that is for to
saye this worlde with so many cōmodyttes / how moche
more hath he ornate his owne place and royall habyta
cyon. And laste / syth he hath gyuen vnto this noughty
worlde so many grete pleasures / comen bothe vnto his

frendes and his enemyes nedes must be ferre more good
lynelle and pleasures where light is inaccessible whiche
no tunge can expresse neyther mynde thynke prepared &
made redy in his place celestyall to his frēdes that serue
hym dyligently & louyngly in this lyfe. The chyl dren of
our moder holy chyrche whome the mynystris & seruaūtes
of almyghty god hath regenerate by the wordes of
the holy gospel shall without fere or drede be inhabytaūt
& abyde in this holy place / wherfore the chyrche sayth
vnto god. **E**lij seruoꝝ tuoꝝū habitabūt. The
chyl dren of thy seruaūtes shall be pmanēt in thy sentuary
Lo in these wordes the chyrche vsyth mekenes & lowly
nesse callynge the inherytours of heuen not her chyl dren
but y chyl dren of the seruaūtes of god. For saynt Poule
whiche named hymselfe goddes seruaūt called those peo
ple whiche he gate by prechyng of Crystes lawe his
owne dere chyl dren / sayenge. **U**t filios charissi
mos moneo. I warne you my dere chyl dren / & why
he so named them the cause foloweth. **P**er euāgelii
ego vos genui. I haue gotten you by prechyng the
holy gospel of Cryste. The seruaūtes of god that preche
& teche his holy doctryne be named faders / the chyrche a
moder / & all true crysten people be called chyl dren / whis
che after this lyfe shall abyde euerlastyngly in the sentua
ry of god amonge those inestymable pleasures. **A**t se
men eoꝝ in seculū diriget. And the sede of them /
that is to saye theyꝝ good werkes shall be dyrected vnto
heuen eternally / no man in this lyfe is so stedfast in well
doyng / but somtyme may erre. The holy man Job sayd
Terebar omnia opera mea. I fered all my wer
kes. I knewe not what state I stode in. Saynt Poule

also sayd. **Q**ui stat videat ne cadat. He that thin
keth hymselfe in the state of grace / let hym beware lest
he fall from it. But who soeuer shal be assumpte in to the
heuenly Iherusalem shall be sure neuer moze to synne /
he shall so be cōfermed by grace that neuer after he shall
offende / but what soeuer he dooth than shal be good and
ryghtwysse. The sede of good crysten people / is to saye
theyr good werkes shall be lyfte vp in to heuen eternally
Now let vs make an ende of our sermon besechynge our
moost mercyfull lord god y he vouchesaue to loke vpon
the mysery of his chyche mylytaunt with the eye of his
mercy somtyme set in it woorthy & able mynystres & may
turne all the worlde vnto the fayth of Cryste / makynge
the sede of the chyche innumerable. And in conclusyon
the chyche ones set stably in the course of vertue be not
letted nor caste abacke in her Journey / but shortly may
ascende to the eternall pleasures of almyghty god in he-
uen where the true chyldren of our lord shall be perma-
nent worlde without ende. Amen.



Every synner brekynge the cōmaundement of
god gooth awaye from hym / & draweth backe
warde in to many grete & peryllous depe daū-
gers / fallynge downe moze & moze towarde y
horrible pyt of hell / whiche thynge holy scryp-
ture hath shewed fyguratyuely in the story of y prophete
Jonas / describynge certayne degrees & ordres of his dys-
t. i.
vij. psal.

cencyons/ whan he dyde breke the cōmaūdemēt of god
And we shall here marke & note. viij. poyntes in the same
ordre as they be there shewed. Fyrste whan Jonas brek-
kyng goddes cōmaūdemēt tourned hymselfe away &
fledde from the face of god. Seconde whan he wente to
a towne named Joppen nygh to the see/ where he hyred
a shyppe cōuenyēt to passe ouer on his Journey. Thyrde
whan he entred into y^e shyppe/ & as scripture sayth came
downe in to it hauynge mony cyon by y^e sodeyne rysynge
of grete tempestous stozme/ notwithstandinge wold not
retourne to londe. Fourth whan he wente downe in to y^e
holowe & lowest places of the shyppe there slepte soundly.
Fyfth whan he was cast out frō thens in to the surgyng
see. Syxth whan he was deuoured & swallowed downe
in to y^e lowest parte of a grete whalles bely. Seuenth &
last/ yf in all these trybulacōns he had not shortly remem-
bred almyghty god & be socoured by his helpe/ coude not
haue scaped/ but anone as he had bē dygested in y^e grete
fysshes bely sholde haue bē boyded out from hym in ma-
ner of dunge/ & so shyppe downe in to y^e botom of y^e grete
see. These. viij. degrees of the fall of Jonas from god by
brekyng his cōmaūdemēt/ sygnify vnto vs the dyuers
fallysges downe of the synner/ wherby he gooth lower &
lower from one degre to an other in to dyuers perylls
of depnesse. ¶ It forceth not for our purpose at this sea-
son though Jonas in holy scripture sygnify Cryst. For
one & the same thyng by a dyuers cōsideracyon may be
taken fyguratyuely for two cōtraries. Somtyme in ho-
ly scripture the lyon sygnifyeth Cryst/ and somtyme by
the lyon is sygnified the deuyll/ as in y^e epistle of saynt
Peter. **Quand leo rugiens circuit.** It sygnify-
eth Cryst as in the appocalypse. **Vicit leo de tribu**

Juda. What thynges be moze contrary than god and the deuyll. For as moche therfore as one thyng may be token Crysste and the deuyll/ why may not Jonas somtyme sygnefy Crysst and somtyme the synner. But let vs procede that we haue begon/ we shall marke and consyde in what maner the degrees of Jonas fallynge downe from god may be correspondent and sygnefy the degrees of the synners discencyons from god by synne. The fyrst degre goynge into synne is consent of the mynde/ with a delyberacyon had befoze to any thyng forbyden by the lawe of god. For a moze open declaracyon this shall be an example. Pecaüeture here is a yonge man yet chaste of his body/ the remembraunce of a fayre woman cometh to his mynde/ he doth not withstande it/ but besyly thynketh on her beaute/ and setteth his mynde for to haue his fleshely luste of that same woman/ and at the laste consenteth for to haue ado with her/ yf that he myght haue oportunte and leyser. This consente of the mynde is deedly synne/ all be it that he neuer haue his purpose in dede. Jhesu cryste our sauoure saythe in the gospels.

Qui viderit mulierem ad concupiscendum eam: iam inechatus est eam in corde suo. He that beholdeth a woman consentynge in his mynde for to haue his lust of her yf that he myght/ the synne is committed in his herte/ and by that same consent onely he synneth deedly. If that he than dyed without any penance he sholde be dampned for euer. But the cogytacyons whiche come sodeynly vnto the mynde be they neuer soo vnclene yf that we consent not but repugne agaynst theym as moche as we may be noo deedly synnes/ noz no venyall oftentymes/ and we also shall haue

bij. psal. tt. ii.

grete profyte by stryuyngge ayenst them not consentynge
at any tyme/he þ setteth his mynde more vpon a worldy
ly creature or pleasure than vpon god/turneth hymselfe
awaye frō his maker/ foloweth & dooth after þ worldy
thyngge contrary to his lawe/whiche is called the vnlaw
full consent of the mynde. He fleeth from god/lyke as Jona
nas hauynge in cōmaūdement to go vnto the grete cyte
of Ninīue fledde / dysobeyed/ & wolde not do as he was
cōmaunded. It is wryten of hym thus. Almyghty god
sayd to Jonas/ryse & go to the grete cyte of Ninīue pre
che & tell them that theyr malyce & synfull lyuyngge is co
men to my knowlege. Than Jonas rose dysobeyed that
cōmaūdement & fledde from the face of our lord. Thus
ye perceyue how manifestly the fyrst fall in to synne whi
che is cōsent agreeth vnto the fyrst fall of Jonas. ¶ The
sconde degre of the synners fall is the study & besy ser
chynge for tyme & oportynyte whā he may fulfyll his pur
pose in dede/for at suche season as þ synner besyeth hym
selfe how & by what meane he may accomplysshe þ synne
where vnto he hath cōsented befoze/than he falleth dow
ne one degre deper & his synne is more greuous than it
was onely by consentynge. In his so doyngge he hepeth
synne vpon synne/and maketh the fyrst spotte of it more
blacke/moze foule in the sight of god than it was. Truly
it is a generall rule whan a synne ones purposed by con
sent in our mynde is deedly / what soeuer we do for the
accomplyssment of þ same is also deedly synne. An ex
ample/perchaunce þ hast decreed with thyselfe (yf thou
myght cōueniently) to vse thy body after þ sensuall lust
and pleasure with a certayne woman/also goost aboute
& procurest by many meanes to fulfyll the same in dede
eyther by wantonnesse of wordes/by wanton lokes/gas

lant apparayle of thy body / by ofte gyfynge gyftes or any
other alwaye what euer þu do in full purpose of the same
be it neuer so lytell yf it were but þu lyfitynge bp of strawe
is deedly syñe. This seconde degre of þu synners fall is fy
gured by þu secōde acte of Jonas whā he went to Joppen
a towne nygh the see / there hyred a shyppe to thentent he
myght Judasly flee frō the face of our lordē god / of his so
doynge scrypture speketh by these wordes. **Et Descē-**
Dit ioppen & inuenit nauē emittē in tharlis
et dedit naulū eius. Jonas went downe to Joppen
therc fōūde a shyppe goynge towarde þu cōūtre of tharlis
& hyred the same. ¶ The thyrde degre of the synners fall
is fulfyllynge of his purpose þu he hath bē about so longe
to accomplishe. Consent is euyl / þu besy meane to fulfyl
his purpose is worse / & thaccomplisshement of þu syñe in
dede is worse of all for. iiii. causes / fyrst for þu longe conty
nuance / secōde for þu more lust & pleasure had in þu offence
& thyrde for þu grete hurte þu cometh by it / bothe of soule &
body. A man doynge a trespasse ayēst almighty god & lye
lōge in it offendeth more greuously thā yf anone as he is
fallen downe by synne wyll ryse agayne / that persone is
lesse blame worthy whiche shortly after cōsentyngē wyll
refrayne hymselfe than lōge so to cōtynue / & in cōclusyon
fulfyll his purpose. The immoderate lust & pleasure of þu
body is made more greuous by fulfyllynge of it in dede /
than it sholde haue ben onely by thought or consent. For
al though þu mynde be set on bodyly pleasure wherby the
soule is sore vexed / & after bothe body & soule cōsent to þu
same þu syñe is grete / but in cōclusyon yf thaccomplisshes
ment of the same be excercysed in dede it is made moche
more greuous / for by thought & cōsent onely the soule is
made foule / & by þu dede bothe body & soule is corrupte / &

many tymes two bodyes as by the synne of fornycacyon
This thyrde degree is fygured by y^e thyrde acte of Jonas
for as y^e synner fyrst fyndeth meanes & than doth y^e dede/
so Jonas fyrst foude the way & meane to hyre the shyppe
& after entred in to it. As scripture sayth. **E**t descēdit
in eam. He came downe in to the shyppe. And lyke as
many tymes whan a persone hath greuouly offended &
none is smyten with thabomynacyon of his synne all be
it he wyl not refrayne by y^e godly monycyon/so anone as
Jonas was entred in y^e shyppe grete tempest arose on y^e
see/notwstandynge he wolde not retourne to londe. The
fourth degree in y^e fal of the synner is y^e custome of y^e same
the moze y^e a synner accustometh hymselfe in synne y^e moze
greuous & deper is his discencyon towarde y^e pyt of hell
all though he pceyue it not/for by lytel & lytel he synketh
in to y^e fylthy pleasure of it/euen as an hors y^e softer myze
oz claye he waltreth hymselfe in y^e moze easely he lyeth &
enprynteth deper his symyltude in it/but whan he is as
bout to ryse agayne the softnes of the cley wyl not suffre
to take holde wherby he myght be assysted. The custome
of nature is moche lyke/for naturally we must vse mete &
drynke in hūgre & thurst/& other in lyke wyse as we haue
bē customably bled vnto. This fourth degree is moze gre
uous in the syght of god than is one dede oz ones doyng
of a synne. Perauētūre one offence/trespasse/oz fal may
be excused bycause y^e a man of hymselfe is so frayle. For
it is sayd. **H**umanum est cadere. The properte of
man is to fall. **S**ed p̄gere in lapsū & p̄seuerare
diabolicū ē. But to lye longe & cōtynue in synne is ap
propred to the deuyl. Whan the deuyl hath entysed ony
psone to this poynt of cōtynuaūce/he hath than brought
hym in a sadde & sounde slepe/that scante can awake for

ony callŷge oꝝ noyse. This degre of the synners fall is re
presented by the fourth acte of Jonas whiche perceyued
a grete tempest comynge/all be it he wolde not retourne
to londe/but wente downe in to the lowest partes of the
shyppe & there slepte soꝛe/of his so doyng scrypture she
weth/sayenge. **Descēdit in interiora nauis et**
dormiebat sopore graui. Jonas descended in to y
lowe partes of y shyppe there slepte soundly. So after the
synner be comen in to y custome of synne/gooth downe &
in maner slepeth in it. The fyfth in y fall of the synner is
whan he reioyseth & maketh boŷte of the synne that he cō
mytted/where of very ryght he sholde be ashamed/and
fere the paynes of the lawe ordeyned foꝝ open synners.
Suche persones be bothe without fere & shame. They
shewe openly & many tymes in comyn tauernes to other
of lyke disposycōn/theyꝝ ygnominious & shameful offen
ces makŷge grete crackes how wyckedly they haue done
with y woman & with that/& perauenture wyl sclāuder
her whiche they neuer touched. Thus they make open
baūte of themselfe to thentēt other sholde laude & prayse
theyꝝ wyckednes. Of whome may be spoken y sayenge
of the prophete Osee. **Profūde peccauerūt.** They
synne depely/& so depely that our sauour cōpareth that
sclāuderous shewynge of theyꝝ wyckednes vnto the fall
of hym whiche slippeth downe to the botome of the see.
Utilius est illi si lapis molarj imponatur
circa collū eius et proiciat̃ ī mare. It shold be
better and moze profytable foꝝ the synner yf a myll stone
were hanged aboute his necke & so cast in to the see/than
openly shewe his synne by boŷtŷge oꝝ crakynge. The fyfth
acte of Jonas is coꝛespondent to this degre whā he was

cast in to the see & drowned in the waters. So these grete
abhomynable synners that make boſte of theyꝝ bngꝛacy
ousnes be drowned vtterly in synne/ouerwhelmed with
the manyſolde flodes of it. The ſyꝛth degre is whan the
synner wyl defende his errour & impugne ayenſt vertue
they haue ſo longe vſed & accuſtomed themſelfe in byꝑ
ous lyuynge/ſo lōge made theyꝝ vaūte of theyꝝ ſo doyng
that it ſemeth to them as no ſynne/& by all meanes ꝑ may
be ſoude/procure & be aboute to cauſe al other to thynke
the ſame. O grete & deedly proſoude of ſynne/whan a
man is fallen downe to this degre he deſpyſeth & vtterly
forſaketh all holsome monycyons wherby he myght be
brought agayne vnto the ryght waye of good lyfe. Sa
piens ſayth. **I**mpius quā in pfundū malorū
benerit cōtempnit. Whan the ſynner is fallen in to
the depnes of ſynne than he deſpyſeth all holsome reime
dyes & corꝛeccyon for ꝑ amendment of his ſynful lyuynge
he wold haue eucry perſone to be of his maner/alſo wyl
not ſuffre ꝑ lyf of wycked folkes to be reproued & ſpoken
ayenſt/neither ꝑ greuours wōundes of his ſoule to be tou
ched in ony cōdycyon/the ſynner whiche is of this maner
the deuyl hath all hole in his poſſeſſyon & power. Saynt
Johñ ſheweth ꝑ our aduerſary ꝑ deuyl gooth about ſer
chynge whome he may deuour/but now ꝑ fere he nedeth
not ſo to do/for his purpoſe in maner is al redy fulfilled
he hath deuoured & ſwalowed many in to ꝑ loweſt parte
of his bely. This ſyꝛth degre is well ſhewed by the ſyꝛth
acte of Jonas whan ꝑ grete myghty whalle deuoured &
ſwalowed hym downe in to ꝑ byle & loweſt parte of his
carkelle. In lyke maner theſe obſtynate & abhomynable
synners be vtterly deuoured & ſwalowed downe of our
grete enemy ꝑ deuyl The ſeuēth degre is to deſpayre of

the grete mercy of god whiche is moost depe / moost peryl
lous of all other / & nexte to the horryble pyt of hell / yf ony
creature be fallen downe so depe y he despayre it shall be
very harde for hy to ryse agayne. Sayt Crisostom sayth.
**Desperatio nō sinit pctōre in post lapsū exur
gere.** Despayre wyl not suffre a man whan he is fallen
downe to ryse agayne / it is lyke a depe pyt whose mouth
is stopped by with a grete stone so y no thyng may gete
out but yf y stone be remoued / the couerpyge of this depe
pyt desperacyon may not be taken away without strōge
& stedfast hope in the grete mercy of almighty god / of the
whiche superhabōūdāūt mercy we haue so moche spokē
in y other psalmes befoze that yf grete plente of scripture
were not whiche by & by in euery place prayseth and exal
teth this grete mercy I sholde be fered lest no moze coude
be spokē of it. Than syth this mercy is neuer boyde but
alway spokē of in scripture in euery corner it must nedes
(as me semeth) be a grete cōfōrte to all true penytētes. It
is also approued by so many perylles & symilitudes / pro
mised w so many affirmacōns / & last hath bē so ofte excer
cysed vpon so many synners / y of a trouth y synner is ouer
moche obstynate & harde herted whiche can not meke hy
selfe lowly haupnge ful cōfydēce & stedfast hope in y end
les mercy of god / he y can not fynde in his herte to sub
mytte hyselfe by this maner is dygested & incorpōrate in
to y substaūce of y deuyll euen as mete whan it is dyge
sted is turned in to y substaunce of flesshe & blode. For a
monges all synnes desperacyon is y thyng y moost mas
keth vs deuyllysshe & our cōdyceyon lyke to dāpned spyry
tes / for they shall euer be in despayre / neuer trust to haue
foryguenes. But now to our purpose / yf Jonas beyng
in y whalles bely / destytute & wyde from all helpe of ony

creature had not ben socoured by the grete mercy of our
lorde. I beseeche you who coude haue saued hym frō tur-
nyng aparte in to þ whalles nature by dygestyon / & the
resydue to haue ben voyded out thzugh his guttes lyke
dunge in to the depe see / wherby we may well perceyue
that a synner fallþge downe frō one degre of synne in to
an other without he shortly retorne to the state of grace
amendynge his lyfe / call to almyghty god his maker for
helpe / & haue a full trust in that mercyfull lorde shall at þ
last by despayze be incozporate to the substaūce of the des-
uyl / so shall be conueyed thzugh his bely & fall downe in
to the depe pyt of hell. But Jonas in all his Jeopardyes
cryed to our mercyfull lorde god askynge mercy / whiche
anone he obteyned / for by þ cōmaūdcment of god he was
delyuered from all perylles & set agayne vpon the erthe.
If a synner wyl do in lyke maner / almyghty god without
doubte shall shewe his mercy & clene delyuer hym frō all
peryll of dampnacyon. It is therfore very necessary for
euery synner dylygently to take hede callynge to remem-
braūce the peryllous & pzeuy Jeopardyes he lyeth in / wy-
sely with a circūspecte mynde to loke vpon the daūgers
that may fall by the same / and that done lyfte vp the eyen
of his soule to our moost mercyfull lorde god / sayenge.
De pfundis clamaui ad te dñe: dñe exaudi
vocē meā. Blyssed lorde I a synfull creature call to þ
for helpe. I beseeche þ here my voyce. It is also profyta-
ble for good & ryghtwylse people ofte to reherse this verse
wherby they may auoyde the grete perylles of this wret-
ched worlde / no creature lyuinge is so stedfast & sure but
may fal in to these depe daūgers of synne / wherfore saþt
Þoule admonysshē vs al sayenge. **Q**ui stat videat
ne cadat. He that standeth oz elles he þ is in the ryght

waye of good lyuynge / let hym take hede lest he fall oz
go out of it. For this cause euery ryghtwylse personne saye

**De pfundis clamaui ad te dñe: dñe exaudi
vocē meā.**

Good lord I beyng in trouble and fere of
myn enemyes þ world / the fleshe & the deuyl crye to the
for helpe / here my voyce / delyuer me frō theyr daūgers.
Thynde let vs ofte repete this sayd verse for them þ be in
the paynes of purgatory / for whome crystes churche hath
ordeined specially this psalme to be sayd / þ soules beyng
in these grete paynes abyde euer lokynge for þ grete mer
cy of god / also one droppe of it to swage theyr paynes by
the helpe of our prayers / therfore as hertely as we can let
vs all saye this for theyr cōforte. **De pfundis clama
ui ad te dñe: dñe exaudi vocē meā.**

For as moche as this psalme of our holy faders is set in
the nombze of penytencyall psalmes / therfore in our be
gynnyng it is cōuenyent we shewe some reason why it
ought so to be named / & what thyng is in it longynge to
penaūce. There be .iii. partes of penaūce as it is shewed
by dyuynes wherof we haue ofte spoken by dyuers fygu
res / cōtrycyon / confessyon / & satysfaccyon / not withstan
dyng in many places of scrypture they be shewed fygu
ratyuelly by the nombze of .iii. as it appereth in exodi / the
people of Israell walked in wyldernesse many tymes /
but amonge all other specyally is there named the space
of .iii. dayes / whiche þ grete doctour origine expounyng
sheweth þ mystery of the .iii. partes of penaūce to be signe
fyed by those .iii. dayes. Also in the story of Jonas wherof
before we haue somewhat touched is shewed / that Jo
nas beyng in the whalles bely þ space of .iii. dayes cryed
to almyghty god for his delyueraūce / whiche the thynde
daye was herde / delyuered from the deuourynge of that

same grete & horryble beest or fyfthe that swallowed him
in to his bely/and so set agayne vpon the erth. These.iii.
dayes lyke wyse as we sayd befoze sygnefy the.iii. partes
of penaunce/wherby synners be delyuered fro þ captiuite
of þ deuyll/fro his tyrāny/& restored agayn to theyr fyrst
lyberte. Our pphete dauid in þ begynnyng of this psal
me vseth a lyke mystery fyrst expressyng his petycōn vn
to god by these wordes. **De pfūdis clamaui ad**
te dñe:dñe exaudi vocē meā. Fiāt aures tue
intendētes in vocē deprecatiōis mee. In the
whiche wordes be expressed the.iii. partes of penaunce.
Fyrst he prayeth for cōtricion sayenge. **De profūdis**
clamaui ad te dñe. For cōfessyon he addeth. **Dñe**
exaudi vocē meā. And thyrde for satisfaccōn. **Fiāt**
aures tue intēdētes in vocē deprecatiōis mee
Fyrst cōtrycyon is a grete inwarde sorowe comyng fro
the very depnes of þ herte with mekenes/by a profoude
consyderacyon & remembraūce of our synnes. Truly the
depnes of synne is very grete as it was shewed befoze.
And for that cause we must make depe serche in our con
scyence remembryng the gretenes of euery synne with
grete humylyte comyng from the herte rote. **Profun**
dū est cor hominis. The herte of man is depe/who
soeuer cryeth to almyghty god hertely/that is to saye fro
the depnes of his herte must nedes be herde. God may
not expulse or forsake the herte þ is so penytent & meke.
For our pphete sayth in an other place. **Cor cōtritū**
& humiliatū de⁹ nō despicias. Blyssed lord thou
shalte not despyse a cōtryte herte. And how may the herte
be moze contryte & meke as whan of very cōtrycyon.
Mekenes & profoude consyderacyon of our synnes we

aske mercy & forgyuenesse of almyghty god. A lytell sor
rowe is not suffycient nor lytell penaunce/ but we must
haue grete sorowe & grete penaunce whiche maketh a gre
te noyse befoze our moost mercyfull lord. And þ person
that cryeth to god on this wyse/ with grete sorowe & pe
naunce hath very cōtrycyon/ he may well saye. **D**e pro
fundis clamaui ad te Dñe. **L**orde I haue cryed to
the from my very herte rote. But this crye must be softe
without noyse of wordes/ it must be in the secrete places
of the herte/ no voyce/ no soude/ in ony wyse shewed out
wardly. Cōtrycyon is none other but an inwarde sorowe
of the mynde set in þ preuy place of the herte/ whiche nes
nes must go befoze confessyon made by mouth/ for truly
confessyon without contricyon had befoze profyteth ve
ry lytell or no thyng. All be it contricyon is secrete with
in the preuy place of the herte/ notwithstanding confess
sion must be made by open wordes/ manifest shewyng
of þ mynde/ expressyng truly & openly euery synne with
the circūstaunce to a preest/ all colouryng/ faynyng & hy
dyng of our trespasses set aparte/ whiche can not be done
in ony condycyon but by spekyng of wordes/ therfore
euery penytēt in this seconde place is taught to aske of al
myghty god þ he vouchesaue mercyfully to here & accept
his confessyon sayenge. **D**ñe exaudi vocem meā.
Lorde here the voyce of my cōfession. We sayd satysfac
cion is the thyrde parte of penaunce/ whiche is deuyled in
to other thre partes. Almesdede/ fastyng & prayer/ amon
ges these prayer is the chiefe/ & in maner all hole satysfac
cion/ this may be shewed for thre reasons. fyrst bycause
it encludeth the other two almesdede & fastyng. **S**econ
de it is a sacrefyce of a more noble thyng than ony other
And thyrde it is more comyn/ more lyght/ more easy for

any person to do. Prayer in it selfe is almesdede / namely
ly whan we praye for synners beyng in grete necessitye
and myserie / for by our so doyng we shewe and exercy-
cise our spyrytuall almesse vnto theyr soules / whiche is
ferre better than any bodyly almesse doyng. Prayer als
so yf it come from the herte and mynde as it sholde / mar-
keth the body wery / feble / and subgette to the soule whi-
che thyng is specyally done by fastyng. Now ye may
perceyue how prayer includeth the other two partes of
satisfaccyon almesdede and fastyng. Seconde we sayd
prayer is a sacrefyce made of a more excellēt / noble / and
acceptable thyng before god. For whan we dystribute
our goodes gyuyng them in almesse to the poore people
a sacrefyce is made of our worldly substaūce to almygh-
ty god. By fastyng we do sacrefyce with the substaūce
of our bodies / but whan we make our prayers lyftynge
bp our myndes to almyghty god a sacrefyce is made of
our soule whiche is moost acceptable in his syght. Ther-
fore as moche as the soule is better / more noble & accept-
table than is the body or any worldly rychesse / so moche
more noble sacrefyce prayer muste nedes be than is al-
mesdede or fastyng. Thyrde we sayd prayer is more com-
myn and easy for any person to doo. Every body is not
of substaunce in rychesse to gyue almesse vnto the poore /
neither any person is so hole and stronge of hymselfe
to suffre many longe fastynges / but who is so feble and
weyke in body that may not at somtyme praye: truly no
ne / therefore prayer is more commyn / more lyght and easy
than is fastyng or almes dede. And for as moche as it
is chiefe amonges the other partes of satisfaccyon / our
prophete therfore remembzeth and techeth the penytent
specyally in this thyrde place to aske of god faythfully
with true hope that of his goodnes he gyue hede vnto

his prayer. **H**iant aures tue intēdētes in vo-
cē dēp̄cationis mee. Good lord I beseeche the gyue
hede to the voyce of my prayer with the eres of thy pyte
& mercy. This is y^e somme of our hole petycyon/that our
blyssed lord of his goodnes bouchesaue to accepte our pe-
naūce done with a good wyll also with true contrycyon/
confessyon/& satysfaccyon/wherby we may be defended
and holden bp from the horryble pyt of eternall dampna-
cyon. If almyghty god be so cruell & bnnmercyful that for
one offence done ayenst his goodnes wyll not forgyue &
exercyse his mercy whan we call for it/perauenture we
sholde take occasyon to leue our pacyence for his sake/&
so slyppe downe in to y^e eternall paynes of hell/lyke as y^e
wyse man sayth. **U**e his qui perdiderūt susti-
nenciā. Euerlastynge sorowe be to them that haue lost
theyr pacyence whiche is onely susteyned by true fayth &
hope in his mercyfull forgyuenes/therfore our prophete
teche vs here to put our stedfast hope & cōfydēce in god &
with y^e same cōforte our soules/pmysynge also y^e he shal
exercyse his mercy bpō all very cōtryte & true penytētes
whiche promyse he fortesyeth by. iij. maner meanes/fyrst
be thoccaspons y^e sholde cause vs not to haue forgyuenes
Seconde by the promyse made to euery true penitent/&
thyrde by his superhabōndaūt mercy/whiche is euer res-
dy to all that wyll aske it forsakynge theyr synfull lyfe.
Thze thȳges there be whiche of a lyklyhode sholde cause
almyghty god not to forgyue synners. Fyrst the gretnes
of theyr synnes. Seconde his ryghtwysnes. Thyrde the
instytucyon and ordynaunce of his lawe. But now we
shall shewe that these thze can not withstande the forgy-
uenes of almyghty god/but nedes he must be mercyfull
& forgyue synners be they neuer so greuous/namely them

whiche be penytent & sozowfull for theyr mysluyng. Our wyckednes shall not withstande yf we wyll be penytent & with a constaunt mynde amende our lyf. Elles all we were in a peryllous condycyon / for whan ony persone offendeth ayenst almyghty god / yf he were not mercyfull & wyllynge to forgyue his trespassse / alas all we be than in grete Jeopardy of dampnacyon / what shall we do but fal in to the depe dungeon of dyspayre. If it were shewed ones for a trouth that god wolde not forgyue synners how myght we kepe ourselfe fro dysperacyon / dyspayre is none other but wantynge of very hope & trust in the forgyuenes of almyghty god. If it so were y god wolde not excercyse his mercy / by what meanes myght we ordre ourselfe not to fall in dyspayre. But doubtles it is not so / he is mercyfull and alway redy to forgyue. For now be innumerable sayntes in heuen / notwithstandinge somtyme they greuously trespassed brekynge the comādementes of god / & what creature lyueth that neuer offended. The wyse man asketh this questyon. **Quis potest dicere mundū est cor meū purus sūm a peccato.** What persone lyuynge may saye my herte is clene / I am without synne. Saynt Poule sayth. **Oēs peccauē & egerūt grā & mīa oīpotētis dei.** All were synners (fewe excepte) & neded the grace & mercy of almyghty god / whiche was graūted & euer shall be to all that wyll aske it. This may well be affermed despyringe none other example but that we spake of befoze / ye herde how meruaylously Jonas was deliuered by the mercy of god from the depe daungers that he was in / ye herde also of the many grete Jeopardyes of his lyfe y he was in / almoolt destytute from hope / thought neuer in

maner to haue be socoured and set agayne at lyberte / not
withstandynge he cryed to our mercyfull lord / & obtey-
ned forgyuenes. Now thou syner what soeuer thou arte
(yf ony such be in this ptesence) that for the gretens of
thy synne is fallen in to despayre. Here now the grete of-
fence of Jonas ayenst our lord god bzekynge his cōmaū-
dement / & yet not withstandynge by his prayer obteyned
forgyuenes / it was not denyed but lyberally graūted. Al-
ye knowe ryght well the more gentylly & mekely almygh-
ty god deleth with ony person / the hyer in degre that he
set hym yf he bzeke his cōmaūdemētes y more greuous
is his offence. Now so it is Jonas was called of god to
an hye offyce / had auctoryte to speke for an hole comyn-
welth / it may be called the state or degre of a postle / whi-
che in honour is aboue all the degrees of this worlde / he
had also y spyryte of prophesy / a meruaylous gyfte / very
fewe or none be endued with it / the cōmaundement he
had was not by a generall pcepte as y offyce of byshop-
pes & other whiche haue cure of soules is generally gyue
to them / but moche more specyally it was attrIBUTE to
hy by peculer reuelacyon & the worde of almyghty god.
As it is wryten in holy scripture. **E**actū est verbū
Dñi ad Jonā. Our lord sayd to Jonas / truly a grete
difference is bytwene the cōmaūdement gyuen by a kyn-
ge to ony persone by name / & the cōmaūdement gyuen to
an hole multytude indyfferently. Ferthermore the mater
the besynes whiche was cōmaūded hym to do was of no
small weyght / & also he myght haue done it at his ease.
Euery man wyll thynke the mater grete wherby y helth
and relefe of .xx.c. thousande soules dependeth / so many
was in the cyte of Ninie where vnto he was sente. He
neded not to make a grete oracyon to perswade the peo-
vj. psal. vv. j.

ple. These fewe wordes had ben suffycient for his dys-
charge. **Adhuc quadragita dies & niniue sub-**
uerter. within .xl. dayes the cyte of Nyniue shall be des-
troyed / ye se well the shewynge of this mater was not
so dyffuse but he myght haue done it on the best wyse. Jo-
nas had a bayne & folysshe estimacyon regardynge hym-
selfe to moche / he thought almighty god is so good & mer-
cyfull of hymselfe that as soone as the people wyl forsake
theyr errour & knowlege themselves gylty he wyl doubt-
les shewe his mercy on them / & so shall I euer after be ta-
ken as a lyer & neuer after be gyuen credence to my wor-
des / for this cause he fledde wolde not obey the comaūde-
ment of god / more regardynge hymselfe than y saluacy-
on of so many thousande soules. All these thynges cōsyr-
dred we may well pceyue his grete cōtempte ayenst god
& brekynge of his lawe / not withstādyng our best & mer-
cyfull lord when Jonas in al his grete perylls remem-
bred his unkyndnes done ayenst his maker and called to
hym for mercy / anone he graunted hym forgyuenes. If
god had kepte in mynde his unkyndnes truly he had not
so haue ben delyuered but he of his gentylnes toke more
hede to his penaunce than to his offences done before /
whiche gentylnes he sheweth to eueri synner that wyl
forsake his wretched lyfe and aske forgyuenes. If almy-
ghty god were not thus benefycyall and mercyfull / nei-
ther Jonas nor any other creature myght escape the daū-
ger of fallynge in to despayre. Therfore our pphete sayth
Si iniquitates obseruaueris dñe: dñe quis
sustinebit. Lorde yf thou bere in mynde our synnes &
wyl not forgyue vs / who may kepe hym from despayre.
By these we may knowe that our synnes can not with-
stande the grete mercy of god / yf we be penytent. Now

we shall shewe that the ryghtwysnes of god can be none
obstacle agaynst his mercy. ¶ It is requyred bothe of
ryght and equyte a recōpence to be made for a trespassse
or unkyndnes shewed to ony persone or euer the offence
be vtterly forgyuen. And for þ cause a certayne solempne
feest was instytute in the olde lawe by Moyses accor-
dyng to goddes commaundement euery yere to be cele-
brate & kepte / whiche they named the feest of makynge
clene and the daye of mercy. In that solempne feest cus-
tomably was offred by a certayne generall sacrefyce for
the synnes of all the people. On that daye whan that the
bylshoppe of theyr lawe had halowed certayne quicke
beestes in an out hous of the temple. Anone hymselfe
onely arayed with solempne apparayle sholde entre in
the temple / and go forth to a place in the sayd temple cal-
led Sancta sanctorum / takynge with hym parte of the
beestes blode / whiche seuen tymes he sholde sprynkle be-
fore the sete of god whiche they called Propitiatorium / a
place of mercy / wherwith almyghty god sholde be ma-
de more meke and the sooner excercyse his mercy vpon
the people. So for this cause they named that solempne
feest the daye of mercy. All this sacrefyce done by the
bylshop in the olde lawe was onely but a fygure. And
as saynt Poule wrote vnto the hebrewes a sygnifyca-
cyon or token of the knowen trouth to come. Therfore
crysten people syth our tyme now is the plenteuous ty-
me of grace we may not be in no worse condycyon than
the Jewes were. In theyr tyme almyghty god was
peased by the meanes of theyr sacrefyce. Now moche
more in our dayes where as grace is superhaboundaunte
a sacrefyce shall be made the whiche is of moche more
strength / more vertue / to purge and vtterly doo awaye

our synners. Also it shall sooner moue almyghty god to ex-
cercise his mercy vpon vs. Let vs remembre who is our
bysshop / what is our sacrefyce / what maner blode it is
what is y inwarde parte of the temple / & to what entent
all these were ordeyned. The holy doctour saynt Poule
sheweth them at large in a meruayllous epystle wryten
to the hebrewes. **C**hristus assistēs pontifex fu-
turoꝝ bonoꝝ p̄amplius et perfectius taber-
nacu-lū nō manu factū id est nō huius crea-
tiōis neq; per sanguinē hircōꝝ aut vituloꝝ
sed p̄ propriū sanguinē introiuit semel ī sctā
eterna redēptione inuenta. Cryste Ihesu is our
bysshop / his moost p̄cious body is our sacrefyce / whiche
he offred vpon a crosse for y redempcyon of all y worlde.
The blode shedde for our redempcyon was not the blode
of goates or calues as in the olde lawe / it was the very blo-
de moost innocent of our sauour Ihesu cryst. The tem-
ple wherin our bysshop dyde sacrefyce was not made by
mannes hande but onely by the power of god / he shedde
his p̄cious blode for our redempcion in the face of all y
worlde / whiche is the temple made onely by the hande of
god. This temple hath two dyuers partes / one is y erth
wheron we be inhabyte / the other is not yet knownen to
vs mortall creatures. Fyrst he dyde sacrefyce in the erth
whan he suffred his passyon. After in a newe clothynge
or garment / the besture of immortalite / & with his owne
p̄cious blode entred in to sctā sanctor / that is to saye
in to heuen where he shewed his sayd moost p̄cious
blode befoze the trone of his fader whiche he shedde for
all synners. vii. tymes. By this holy sacrefyce almyghty
god must nedes haue pyte & execute his mercy to al true

penyentes & this sacrefyce shall euer cōtynue not onely
yere by yere as þ̄ maner was of Jewes / but also it is day
ly offred for our cōforte / and euery houre & moment for
our moost stronge socour / wherfore saynt Poule sayth.

Eterna redēptione inuenta. By it we be rede
med for euer. Euery cōtryte & true penytent persone not
wyllynge to fall agayne but with a full purpose cōtynue
in vertuous lyuynge is parte taker of this holy sacrefyce
As saynt Iohn sheweth in his fyrst epystle. **E**lioli
mei hec scribo vobis vt non peccetis sed & si
quis peccauerit aduocatū habeamus apud
patrē iēsū xp̄m iustū et ipse est propiciatio p
petis n̄ris nō pro n̄ris tātū sed & toti⁹ mūdi.

My dere chyl dren in god I wyte to you gyuyng mony
cyon þ̄ ye absteyne from synne / & yf at any season by your
owne neclygence ye trespasse ayenst god / call vnto Iesu
crist our aduocate in heuen vnto the fader whiche offred
h̄ selfe in sacrefyce for our synnes / not onely for ours but
also for the synnes of all the worlde. All we therfore beyn
ge penytent & sorowfull for our offences past with a full
purpose neuer agayne to trespasse trustyge by the grace
of our lord so to contynue may trust verily that by this
sacrefyce the body of Ihesu crist dayly offred for our re
dempcyon / almyghty god the fader of heuen is caused þ̄
sooner to be meke & shewe his mercy euer redy to forgyue
as soone as we aske forgyuenes. For that same sayd sacre
fyce is þ̄ very mercyfull remedy for our synnes. As it fol
loweth in the same psalme. **Q**uoniam apud te propicia
tio est. Syth this holy sacrefyce may so spedefully mo
ue the goodnes of almyghty god to mercy / forgyuenes / &
is þ̄ very strength of our penaunce wherby we may make
vij. psal. vv. iij.

satysfaccyon for our greuous trespasses/who wyll thyske
that his ryghtwysnes myght in ony condycyon be an ob-
stacle ayenst his mercy. The ordynaunce of his lawe lyke
wyse can not withstande nor fere vs but euer to haue for-
gyuenes yf we aske it. Of a trowth the lawe gyuen to the
Jewes was very fercfull and cruell / for that cause nas-
med the lawe of fere and deth. But now all suche feres/
monyes / ferefulnes / subgeccyons / and cruelte ordeyned
for brekyng of it be past and done. As saynt Poule sayth
a newe lawe is made and publysshed whiche is the lawe
of lyberte and grace / the lawe of lyfe and mercy. Of the
olde lawe gyuen by Moyses Saynt Poule wyrteth on
this maner. **I**rritam quis faciens legē moisi
sine vlla miseratione duobus aut tribus te-
stibus moritur. Who soeuer dyde breke the lawe of
Moyses wytnesse had of two or thre sholde dye without
mercy. Take hede how vnmecyfull the lawe of Moyses
was. But what is wyrtten in Crystes lawe. **P**eni-
tenciā agite & appropinquabit regnū celoz.
Do penaunce for your synnes and ye shall be saued. Bes-
holde / by the lawe of Cryste our sauour almyghty god
wyll be meke and excercyse his mercy yf we do penaunce.
And bycause euery penytent sholde euer be in surete of
the same the grete auctoryte to forgyue synne is leest here
amonges vs in the chyrche of cryste and the power of the
same gyuen to preestes that they by that auctoryte may
assoyle euery true penytent and forgyue all theyr synnes
whiche is auctorysed by the wordes wyrtten in Crystes
lawe. **Q**uoz remiseritis peccata remittuntur
eis. Whose synnes soeuer ye forgyue here in this chyrche
mylptaunt be they neuer so greuous the same shall be for-

gyuen in heuen/therfore what soeuer syfier wyl go with
a cōtryte herte vnto a p̄est shewe to hym all his synnes
wout ony glose or colour & mekely do after his counseyle
in makynge recompence for his greuous offences shal be
made clene from all synne by the vertue of the sacrament
absolucyon. This is a meke & mercyfull lawe of our sa-
uour cryst Ihesu sone to the omnipotent fader of heuen
we may not in ony condycyon breke this gentyll lawe/
for who soeuer be foude as a transgressour of it shal de-
serue grete indygnacyon of god/who breketh this lawe
of cryste/ truly they whiche presume and be more bolde
to synne bycause the mercy of god is so prompte & redy.
Let vs all therfore beware for the reuerence of the drede-
full mageste of god/ and euer apply our selfe to do after
his mercyfull lawe. For yf we now in this tyme of grace
breke his cōmaūdementes our transgressyons be so mo-
che the more/ notwithstandinge yf at any season for lacke
of takynge hede or by our freylte we do a trespasse ayenst
his goodnes let vs neuer despayze of forgyuenes nor go
bitterly awaye from our blyssed lord/ but stycke fast/ lene
to hym/ and holde vp our selfe in truste of his mercyfull
forgyuenes lyke a poste set to a walle all though it seme
to holde vp that walle/ yet the poste hath more socoure
from fallynge downe by the walle than the walle hath
by it/ for yf the walle were not that poste sholde soone
clyppe to the erth. Lyke wyse yf we wyl lene/ cleue/ or
stycke faste with a stedfaste mynde and truste in the gre-
te mercy of almyghty god in maner as we myght holde
hym vp in vs/ we shal be susteyned & supported in our
so doyng rather by hym/ than may we saye well this
that foloweth. **E**t propter legem tuā sustinui
te domine.

Hether to we haue shewed that neyther our synnes
nor the ryght wysnes of god/neyther y^e ordynaūce
of his lawe may withstande/but alway true penytentes
shall haue forgyuenes. Now in this secōde place we shal
make demonstracyon of the same by his owne worde &
promyse in holy scripture. All though we may shewe mo
che for it in scripture/yet this one shall now suffice. God
almighty promysed by his prophete Ezechiel that euery
true penytent wyllynge to forsake his synfull lyfe sholde
haue forgyuenes/& neuer after his wyckednes to be layd
to his charge. These be his wordes. **Conuertimini
et agite penitentiā ab oībus iniquitatibus
vestris et nō erit vobis in ruinā iniquitas.**
Be ye turned from your synfull lyfe do penaūce for your
synes & they neuer after shall be imputed to you/ye shall
neuer be dampned. May any synner be he neuer so wyck
ked fall in despayre remembrynge wth stedfast hope this
generall promyse made by almighty god/what dooth the
synner drede more than eternall dampnacyon/by whose
auctoryte shall he suffre that payne but onely by y^e aucto
ryte & cōmaūdement of almighty god/yf god cōmaūde it
there is no remedy/no fleyng may serue/no socour may
than be had/for his cōmaūdement must nedes be obeyed
& abyden by/but almighty god of his goodnes cōmaū
ded rather the contrary/sayenge. **Conuertimini &
agite penitentiā. &c.** Be ye turned frō your synfull
lyfe/do penaūce for all your offences/& ye shall neuer be
dampned/take hede these be his wordes. Shall we not
byleue them/be they not wyrtē to all synners/shall we
not gyue credence to almighty god. Truly we must ne
des byleue what soeuer he sayd. **Quia fidelis dñs**

omnib⁹ verbis suis. For god is true in all his woꝛ
des/let vs therfore trust verely in his sayenge/& in hope
of the same let vs holde by ourselve fro fallynge in to the
depe dungeon of despayre/that euery one of vs may saye
Sustinuit anima mea in verbo eius. My
soule is socoured from despayre by stedfast hope & truste
in the promyse of almyghty god. His grete power dooth
moche fortesy his promyse/for yf god were not almygh
ty euer without chaunge he myght not alwaye kepe his
promyse. We se by experyence that the promyse and pur
pose of men be dayly and hourly chaunged/somtyme for
lacke of myght/wantynge of good/& somtyme bycause þ
lyfe of men is made shorter by weykenes of nature þ they
may not perfourme theyꝝ promyses. It is a comyn puer
be. **H**omo pponit & deus disponit. Man purpos
seth and god dyspōseth. Truly almyghty god may at his
pleasure turne/& dysseuer the purpose & entent of euery
persone hygh or lowe/poore or ryche. He hath so moche
strength/so grete power that no creature may withstan
de it. Saynt Poule sayth. **V**oluntate ei⁹ quis re
sistit. Who may resyst the wyll of god. And in an other
place. **S**cio cui credidi & certus sum quia po
tens est depositū meum seruare. I knowe in
whome I haue byleued/& am sure he is of power to ke
pe his promyse w me. Not onely saynt Poule affermeth
this/but also all holy scrypture. It is wyten in the boke
of sayyence. **R**espicite filij nationes hominuz
et scitote quia nullus sperauit in domino et
confusus est. All people take hede and knowe for a su
rete that from the begynnynge of the worlde vnto this

hour neuer creature puttyng his hole trust in our mer-
cyfull lord god was vtterly confounded. If we holde
trust to haue forgyuenes & obteyne it not / were it not a
grete cōfusyon to vs / what myght be a greter rebuke or
shame than to stande before y^e terryble face of almyghty
god / in the p^resence of his aūgelles & all the hole compa-
ny of heuen / trustyng to be one of they^r nomb^re / not with-
standyng Impulsed & casten downe in to eternall dam-
pnacyon / truly none so grete confusyon. Alas what shall
we wretches do / what more shamefull and opprobryous
thyng may happē to any persone than to be shamefully
confounded in y^e p^resence of so glozyous a multytude. O
moost mercyfull lord / thy scrypture sheweth neuer crea-
ture was confounded that trusted in the. **N**ullus spe-
rant in domino & confusus est. No persone trustyng
in god was at any tyme confounded. O moost me-
ke lord shall we be fyrst brought to cōfusyon. P^rerauens-
ture we be not so sorowful and penitent for our offences
as other nacyns were / notwithstanding our desyre is
to be as penytent as they / our wyl is good / we wolde fay-
ne be true penytentes. And yf our sorowe & penaunce be
not so grete as they ought to be / blyssed lord thy goodnes
may encrease & make it more. Therfore we mekely bese-
che the graunte vs true and suffycient penaunce / wher-
by we may verily trust to be y^e chyl dren of saluacyon ac-
cordyng to thy promyse. Also that we may haue full con-
fydence in thyn infynyte power by the whiche thou may
truly kepe thy sayd grete promyse / to thentent al we may
saye. **S**perauit anima mea in dño. The hope
and trust of my soule is all hole in our lord / percase some
persone wyll saye. I knowe well god is true & myghty
to fulfyll his promyse. Also I doubte not in the perfour

myngge of the same. But whan almyghty god hath ones
forgyuen a synner/it is suffycient for obseruyngge his pro-
myse. And yf the synner fall agayne god is dyscharged &
no more bounde to forgyue hym. Perchaunce some man
wyl thynke thus in hymselfe/namely whan our aduers-
sary þe deuyl putteth suche a thought to his mynde/wher
by he may the sooner brynge hym in to despayre/who so
euer thynketh so thynketh falsly/as we shall proue. For in
þe gospel of Luke we be taught to forgyue/not onely one
tyme/but as often as our neyghbour offendeth agaynst
vs. Our sauour sayth. **S**i peccauerit i te frater
tuus increpa illū/et si penitēciā egerit dimitto
illi: & si septies in die peccauerit i te & septies
in die uersus fuerit ad te dicens penitet me
dimitte illi. If thy broder trespasse ayenst the blame
hym charitably/& yf he be sorry for his trespasse forgyue
hym. Also yf he offende. vii. tymes on a daye & as many
tymes aske forgyuenes/soo ofte forgyue hym. By these
wordes we be comaunded to forgyue with all our herte
vnfeynedly as oft as our neyghbour or euencyste dooth
a trespasse ayenst vs. Shall god be more meke than man
he must nedes. Shall man forgyue sooner than almygh-
ty god? Nay truly. For syth all mekenes/mercy/pyte/&
all goodnes is speccally in god/who may be so meke and
mercyfull as he is. Our sauour sayth. **N**emo bonus
nisi deus. No man is good but onely god/þis is to saye
no man is so vtterly pure without dyslymulacyon/with-
out spotte of malyce as is almyghty god. In so moche
therfore as no creature is wout synne/& yet one wyl for-
gyue an other. Moche more þe god of all goodnes þis is so
viij. psal. xx. ij.

clene without spotte or blemyshe or malyce must excers
cise his mercyfull dede so ofte as we be penytent & aske
forgyuenes/whiche he pmyssed sayenge. **Dimitte &**
Dimittetur vobis. Forgyue and ye shall be forgy
uen. And in an other place. **Quia mensura mensi**
fueritis: remittetur vobis. Eue as ye do to other
so shal ye be done to. By this ye may se that they erre mo
che and go from the trouth whiche thye almyghty god
wyl not forgyue more than ones. For though we synne
neuer so greuously & ofte/ yf at any tyme by penaunce we
wyl turne agayne to hym/ mekely askyng forgynenes
it shall not be denyed vs. But of a trouth we must aske
mercy or we dye/for by cruell deth the lyght of the daye
the tyme of forgyuenes is utterly taken awaye from vs.
And derkenes of the nyght is comen/in the whiche noo
creature can do that thyng wherby he shal obtayne mer
cy. Of this sayd nyght our sauoure shewed. **Veniet**
noct quando nemo potest operari. The nyghte
shall come whan no man may werke or doo any thyng
prouffitable for hymselfe. Therfore as longe as we be ly
uynge in this myserable lyfe/that is to saye fro our naty
uptye and fyrst comynge in to this worlde vnto the tyme
that we shall dye/so longe is the tyme wherin our penaun
ce may be acceptable vnto god/and truste verily to haue
forgynenes. This daye or tyme of mercy is parted in .xii.
houres as it is shewed by a parable in y^e gospell of Iohn
If thou that arte truly penytent wyl come at any of the
se houres/almyghty god shall not forsake the/whether y^e
come erly or late/trust verily of forgyuenes for y^e askyng
Dyde not the these in the houre of his deth obteyne mer
cy as soone as he called for it. Jonas also beyng in Jeor

perdye of deth. Ezechie in lyke wyse whome all physy-
 cyens Iuged to dye was forgyuen. Nabugodonosor whi-
 che ofte forsoke & ofte turned agayne to hy/dyde not our
 mercyfull lord forgyue all his trespasse. The pphete Da-
 uyd in lyke maner after he had comytted adultery and
 māslaughter/yet he fell agayne to syne/was not almygh-
 ty god mercyfull to hym in dede whan mekely he know-
 leged his greuous offēces. Who dare now be so bolde to
 saye that god wyll not forgyue y synner more often than
 ones. It is wyrtē. **I**n quacūq; hora ingemue-
 rit peccator saluus erit. At ony tyme whan y syn-
 ner is sorry for his offēces/he shall not be dampned. Ther-
 fore euery houre/erly or late/who soeuer is penytent in
 this lyf may trust verily to be forgyuen of our meke lord
 and mayster. To the whiche our prophete exhorteth vs
 sayenge. **A** custodia matutina vsq; ad noctē
 speret israel in dño. Euery true penytēt trust in our
 lord bothe erly & late/that is to saye in euery aege from
 the fyrst houre of our comyng in to this worlde vnto the
 last whan we shall dye. Euery true penytent may be cal-
 led Israell/a man seynge god/trustyng to haue forgy-
 uenes of hym. We now may be in a surety that almyghty
 god shall be mercyfull to all true penytētes. Fyrst bycau-
 se of his promyse/second for he is almyghty/wherby he
 may at al tymes perfourme y same/thyrde bycause he is
 so gentyl & euer redy to forgyue/nor last we shall shewe
 y same vnable to be spoken of. **Q**uapud dñm inia.
 The mercy of god can not be but grete/it can neuer be ly-
 myt to ony creature. Euery thynge h is lytell & ly myt to a
 certayne tyme or nōbre/also by addycyon or dymynucōn

may be made more or lesse / lacketh perfeccyon / it must ne
des be imperfyte. But all þ is attriute or spoken of god
is perfyte / therfore his mercy can not be but grete & infy
nyte bothe in tyme & nombze / whose gretenes hath none
ende. As it is wyten. **S**ecūduz magnitudinem
illius ita et misericordia illius cum ipso est.
Lyke as his power & myght is without ende / so is his
mercy. And þ his power is infynyte scripture sheweth.
Et magnitudinis eius non est finis. The po
wer of god is intermynable / or without ende. Therfore
his mercy must nedes be infynyte / & alwaye one neyther
more ne lesse. As saynt James sayth. **A**puđ deū nul
la est trāsmutatio nec vicissitudinis obum
bratio. All thyng in god is alwaye one without chaū
ge. Dauid in lyke maner sheweth in a psalme before res
herced. **T**u autem idem ipse es. Blyssed lorde þ
arte without mutabylte / perauenture Dauid ment the
same i this psalme in so moche he expresseth no tyme but
speketh absolutely. **O**r apud dñm misericordia.
Take hede he neyther sayth the mercy of god is / was / or
shall be / sygnefyenge þ it is infynyte. Lyke as his super
excellent mercy may not be comprehended in mesure ne
nōbze assemblably it may not be lympt to ony certayne ty
me. But alway every houre / every momēt whan þ syñer
is apte to receyue it / almighty god shal be redy to graūte
his desyre. Whiche holy scripture in an other place say
enge. **Q**uis inuocauit eū et desperit illū qm̄
pius & misericors est de⁹ & remittet in die tri
bulatiōis pctā. Almyghty god neuer despyled creas

ture that asked forgyueneſſe/for he is ſo meke & mercyfull
redy to forgyue whan y ſynner is contryte for his ſynfull
lyfe. O ſwete wordes/more ſweter thā hony & ſuger/blyſ
ſed lord geue me grace to make recognycon & haue it in
experience. Thou neuer deſpiſed creature y asked mercy
bycauſe y arte meke & mercyfull/redy to forgyue them y
be ſorrowful for theyr offences. It is not ſpoke ſo in thyn
holy ſcripture. Is not thy ſayenge true/dyde y not make
vs of nought. Do we not dayly aſke mercy/ſhall we ones
ly be expulſed/of a trouth our ſynnes be gret but thy mer
cy exceedeth al gretneſſe & meſure. Our treſpaſſes be many
but no nombre is of thy mercy. Our ſynnes many tymes
be renewed after y haſt forgyuen them/notwithſtandynge
good lord thy mercy is lymyt to no certayn tyme but euer
redy to be receyued by & by of al y be penitent. **Q**uod
dñi in mīa. For the mercy of god is infynyte. Many ty
mes onc pſone may haue pyte on an other/& yet helpe hy
no thyng at al/as thus. A pooze man perauenture gooth
into a pryſon where he ſeeth many pryſoners ſore punyſ
hed with fetters & other engyns/by y ſyght he is moued
with pyte & mercy/notwithſtandynge he hath not wher
with to helpe them. If almyghty god were in lyke cōdy
cyon/his mercy ſholde lytel pſyte vs. But he is not pooze
he is moost ryche. In his treſour hous is ryches innume
rable/wherwith alſo he may redeme all y worlde frō the
pryſon & captuyte of the deuyl. The ryches cōuenyent
for this redēcyon is no corruptable golde or ſyluer. As
ſaynt Peter ſayth/it is y very innocent & precious blode
of the incōtamynate lambe Iheſu cryſt y onely ſone of y
fader whiche made & ordred all other thynges in y worlde
by meſure/weyght/and nombre as ſcripture ſheweth.
Omnia feci in numero pōdere & mēſura. The

physycyen also cōmaūdeth a man to be let blode by a cer
tayne mesure oz quantyte. Not wstandynge our blyssed
lorde shedde his blode so plenteuously without mesure &
no droppe was left in his body. And in probacyon of the
same bothe blode and water yssued from his herte/where
re as ones shedynge had bē suffycyent for & redempcyon
of all synners (all though they be innumerable) yet he
was not so content but w his owne wyll suffred to haue
it yssue out of his moost precyous body many mo tymes
for our redēpcyon. For anone after his byrth in his moost
tender aeye he was circūcysed/and the fleshe of his pre
uy parte cut with a sharpe stone/where his precyous blo
de flowed out suffycyently for the redempcyon of all syn
ners. Agayne it was shedde before his passyon whan he
prayed to his fader on the mount. At that tyme his man
hode was in so grete agony that the swete yssued out fro
his face as it had ben droppe of blode fallynge downe to
the grounde. Thyrde whan he was bounde naked to a
pyller and cruelly beten with scourges agayn he bledde
on euery syde. Fourth whan his crowne made of shar
pe thornes was fast thyrst on his heed/ & perced it through
on euery syde/his blode ranne downe haboundaūtly by
his heere/eyen/forheed/ & his chekes. Fyft whan after
the Jewes had scourged hym they dyde on his clothes a
gayne whiche cleued so soze to his holy body on euery par
te whan they sholde be done of/his woundes were so re
nued & the blode yssued out afresshe as it had neuer done
so before. Syxth whan cruelly without mercy oz pyte
his moost tender body so soze beten was lyfte vpon the
crosse/there vyolently nayled bothe hādes and fete with
grete and boystous nayles of yren. O inflexyble and mer
uaylous cruelte of the Jewes/how swyftly came the blo

de out at that tyme from those large and grete Woundes.
Seuenth whan after all these his syde was opened with
a sharpe spere/so grete a wounde was than made that no
blode was lefte in ony parte of his moost pꛛecyous body
in wytnes wherof water anone yssued out with blode.
These be the ryches/this is the treasure wherwith yꝛ rā
som of our redempcyon was payed/as wel for synners yꝛ
ben paste and gone out of this worlde as for vs that are
now alyue / also for them whiche be to come/and for all
that wyll aske mercy and forgyuenes with true penaūce
This moost pꛛecyous blode was shedde without mesu
re/without nombꝛe/as we rehersted seuen tymes whiche
sygnifyeth al tyme to thentent our synnes be they neuer
so grete and many shal in euery houre/euery moment by
the vertue of this pꛛecyous blode be clensyd/done away
and we to be parte takers of this redempcyon ones done
yf at ony tyme in this lyfe we come to almighty god with
true penaūce askynge mercy for our offences. One drop
of his blode as saynt Bernarde & saynt Anselme bereth
wytnesse had ben suffycient for yꝛ redempcyon of all the
world/also of many worldes/what may be sayd of all his
pꛛecyous blode so ofte shedde. Shall we not saye our re
dempcyon is perfourmed to the vttermest/whiche our
prophete wytnesseth by these wordes. **Et copiosa a
pud eum redemptio.** Therfore syth yꝛ mercy of god
is so grete/& our redempcyon so plenteuous/ who may
despayre. Namely where we knowe for a trouth that al
myghty god of his owne voluntary wyll and gracys
voluntly bothe redemed vs and wyll excercyse his mercy
whan we do aske it. Soo noo faute is in almighty god/
but onely in yꝛ synner yf he be dampned. For of his grete
mekenes and haboundaunt mercy he wyll not that ony

creature perylls/as saynt Peter sayth/ but all to be pen-
nytent & retourne from theyr synfull lyf. Almyghty god
withdreweth the rygour of his ryghtwysnes and is al-
waye so redy to forgyue/ & he coueyteth more his mercy
to be magnified than the power of his Justyce. Were it
not a grete blemyshe to the power of a kynge/ wolde not
the people saye shrewedly behynde his backe yf he promp-
sed openly to be venged on his enemyes/ & in cōclusyon
wolde not perfourme it. It is a comyn prouerbe. **Ver-
bū regis stet oportet.** A kynges worde must stans-
de. Our moost myghty lord in whome is all strength
thrette by his prophetes to destroye his enemyes. Now
standynge whan he had all sayd/ regarded more/ toke mo-
re hede to shewe mercy than to his wordes or the wordes
of his prophetes. In so moche many of þe prophetes set-
tyng more by theyr owne credence than by þe saluacyon
of the people fledde/ wolde not shewe as they were com-
maūded. The prophete Jonas after our merciful lord
had delyuered hym frō many grete perylles (as ye haue
herde) was sente agayne to the grete cyte of Ninue to
shewe the people it sholde be destroyed within .xl. dayes
whan the Ninuetes herde hym saye so/ the kynge with
all þe people began to fast. Clothed them in byle garmen-
tes and were gretely penitent for theyr unkyndnesse as
gaynst almyghty god/ as we declared in a psalme before
Almyghty god seyng theyr grete penaunce/ had mer-
cy on them withdrew his yre and wolde not doo as be-
fore he thrette by his prophete Jonas. Beholde þe grete
mercy of almyghty god our lord. Whan Jonas vnder-
stode this/ called to remembraūce the .xl. dayes almost
gone/ perceyued no thynge towarde accordynge as he
dyde threte/ thought his credēce sholde neuer after be set

by amonge the people / was sore vexed in hymselfe that
god had so greuously entreated hym & sayd. Good lord
dyde not I fere this mater or euer I toke vpon me to
shewe the people thy cōmaundement / & for that cause I
fledde / knowynge ryght well thou arte so mercyful / me-
ke / pyteous / pacyent & gentyll of thy selfe / that whan the
people call to the for mercy thou wyll forgyue theyr offen-
ces. Now blyssed lord syth it shall be thus I praye the
suffre me no lenger to lyue. I desyre to dye moost of any
thyng. O grete dyuersyte bytwene the cōdyccion of god
and man / loke well vpon the contraryete of theyr meke-
nesse. This mortall man Jonas loued so moche hymselfe
that his thought was more to kepe his credence vndesyr-
led / than to shewe pyte or mercy vpon other. But almygh-
ty god the whiche is immortall suffred rather his creden-
ce to be hurte than for to be vnmercifull vpon the peny-
tent people. He made a shorte answer vnto Jonas / and
so left hym sarynge. Jonas hast thou a ryght wyse cause
to be wrothe. After this Jonas descended & wente dow-
ne a lytel from the cyte / & made hym a shadowynge place
for his defence agaynst the radyaunt heet of the sonne in
the syde of an hyll / there abydynge to here what shoulde
fortune & happen after. Almyghty god seynge this / wol-
de gyue hym monyccion of his grete folyshenes / caused
anyue tree to sprynge vp sodeynly roude aboute his bou-
re / wherof Jonas was very gladde and toke grete pleas-
sure by the same yue tree. But almyghty god whiche pur-
posed an other thyng to be shewed by this dede / wolde
not longe suffre Jonas to haue his pleasure and solace of
it. The nexte nyght than folowynge he created & made
a woyme that dyde gnawe the rote algynder of þe yue tree
And anone as the sonne began to shewe the operacyon of

his heet/it wydzed and dzed awaye. Than Jonas had
not so grete pleasure in the sodeyne spryngynge of that
tree/but his sorowe was moche more for the destruccyon
of þ same. In so moche he decreed with hymselfe/what
for the heet of the sonne/ & for anger so to dye. Our mer-
cyfull lord seynge þ Jonas was so sore troubled in his
mynde on a season sayd vnto hym. Hast thou yet a Juste
cause to be angry. The losse of this yue tree whiche þ ne-
uer brought forth to thyn owne labour neyther made it
to growe maketh the sorowful/sodeynly it sprange/and
sodeynly it perysshed. Thou sorowest now bycause it is
wydzed awaye/mayst thou so do of equyte/ yf the losse of
one yue tree whiche thou neuer made be so paynfull to þ
shall not I sorowe þ destruccyon of. xx. C. M. soules crea-
te by myn owne handes. So many be in this cyte/therfo-
re suffre me to loke vpon þ saluacyon of so many soules
syth one yue tre was to þ so grete pleasure. O grete mer-
cyful dede of our lord shewed vpon his creatures. O in-
estymable mekenes. O mercy so grete whiche no tongue
can expresse. Be creatures neuer so vngētyll/mercyleffe
neuer so wycked/notwithstādynge he is sozr to se them
perishe/yf after theyz grete offences they wyl loke vpon
almighty god agayne by true & herty penaunce/he wyl
gladly admytte them to forgyuenes/also mercyfully he
wyl take them to hē/ & make them parte takers of þ nos-
ble redempcyon whiche was perfourmed with the trea-
sure of the pꝛecyous blode of his sone Ihesu cryst accor-
dynge to our pphete sayenge thus. **Et ipse redimet
israel ex omnibus iniquitatibus eius.** He shall
make euery penytent persone parte taker of his redemp-
cyon ones done whan soo euer the synner wyl dyrecte

his penytent even vnto hym / for than the synner may
well be called Israell / a man seynge god / where as afo-
re by synne he turned hymselfe away fro that moost mer-
cyfull lord. ¶ Now let vs conclude this sermon with a
shorte rehersall of the same. All ye that haue herde what
we haue spoken in it I praye you remembre yourselfe
by how many degrees / and how peryllously euery syn-
ner descendeth / slippeth downe sodelynly without he tas-
ke hede towarde the depe pytte of hell. Therfoze do pe-
naunce in this lyfe as soone as ye may / and beseeche al-
myghty god to accepte your penaunce. Trust verily (yf
ye so do) neyther your synnes / in the ryght wysnesse of
god / neyther the ordynaunce of his holy lawe shall with-
stande / but ye may euer be in a suerty to haue forgyue-
nesse / fyrste by his promyse / by his grete power wherby
he may obserue the same / laste bycause he is so redy to
forgyue euery houre and euery moment without doubte
euery synner be he neuer so wycked by these grete bene-
feytes of almyghty god may trust verily to haue forgyue-
uenes yf he do penaunce / and holde vp hymselfe by the
grace of god from fallynge downe in to the depe dungron
of despayre / whiche our lord Ihesu cryste graunte vs.
Amen.



Dur sauveur Cryste Ihesu shewed in a
 gospel of Luke / that a certayne man had
 two soncs / the yongest of them desyred
 a porcyon of his faders substaunce / whi-
 che he obteyned and had. After that he
 wente in to an other regyon ferre from
 his fader / and there lyuynge bycously spent the sayd
 porcyon of his goodes. Whan this substaunce was after
 this maner mysspent and gone / fortunéd grete hunger
 to be in that regyon / than he beyng poore and neddy put
 hymselfe in seruyce with a certayne cytezyn of that coun-
 tre. This cytezyn his mayster sente hym vnto a byllage
 there to kepe hogges / where he was sore vexed with hun-
 ger / in so moche that he coude not haue his fyll of pesen
 and oke cornes / that befoze his face dayly the swyne dyde
 ete. At the last remembred hymselfe inwardly / and the
 mysery whiche he suffred / thynkynge agayne on his fa-
 ders housholde / how plenteuously euery seruaunt had / al
 so how the leest page in the hous were serued with mete
 and drynke / & he in the meane tyme perysshed in a straunge
 londe for hunger. For this he made couenaunt with hym
 selfe shortly to departe fro thens / to go agayne to his fa-
 der / knowlegynge his faute & mysspynge / askynge for-
 gyuenes / & more ouer praye his fader to take hym ones-
 ly as his seruaunt / unworthy to be called his sone from
 that tyme forwarde. Whan he toke his Journey retour-
 nyng home / it fortunéd so his fader espyed hy compynge

afferre / and anone moued with mercy and faderly pyte
went to mete hym. At theyz metynge toke hys aboute the
necke and kyssed hym / comaundyng his seruauntes to
put vpon hym newe clothes / and make redy a grete feast
Last it is shewed with what softe wordes this good fa-
der swaged and peased the malycyous indygnacyon of
his eldest sone / that enuyed the forgyuenes of his yonger
broder. These ben the wordes of our sauour Cryst in a
gospell / spoken to thentent no man sholde doubte or be
ygnoraunt / how grete mercy of our heuenly fader is shew-
ed vnto penytent synners. This prodygall chylde tur-
nyng agayne vnto his fader / sygnifyeth y penytent syn-
ner beyng in a straunge regyon ferre from y fader of he-
uen / there mysusynge his manyfolde grete benefeytes / &
at the last retourned with sorowe and penaunce / askynge
foryguenes for his offences. Truly all we ben chyl dren
of the heuenly fader / & who someuer of vs folowe world-
ly vanytees / ones brought in to the vsage of the same by
the inordynate volupty of synne / wout doubte he is than
gone in to a straunge countre ferre from the fader of he-
uen. Euery synner by synne gooth away ferre fro god / &
the lenger that he cōtynueth in it / the ferder is his depar-
tyng fro that blyssed lord. He destroyeth the substaunce
frely gyuen vnto hym / by mysusynge the gyftes of god / &
folowynge the sensuall appetyte of his body. No doubte
of that persone is so sore crucifyed in this lyf with insacy-
able hunger / whose appetyte is roche desyrous and set
more & more to vse the transytory pleasures of this worl-
de. Who ben y cyte zyns of this regyon / truly none other
but deuylls / whome saynt Poule calleth y gouernours
of this worlde. And whan soeuer any of vs fall in to synne
he putteth hymselfe in seruyce with one or other of them

Then he as a mayster sendeth hym in to his byllage. Eue-
ry euyl cōpany may be called a byllage of the deuyll. So
many byllages of this regyon therbe/as are euyl cōpa-
nies in it. The synner is sente to kepe hogges/whan his
mynde and study is all set to satysfye hymselfe in the vn-
clene cōcupyscence of the flesshe. Also he coueyteth to ha-
ue his bely full of pesen by despyssynge of the holy fode of
celestyall doctryne/ & is desyrous to vse the vnclene plea-
sures of the body/whiche can not satysfy hy. More ouer
he is retourned vnto hymselfe by makynge an inwarde
serche in his conscience with a due remembraunce of all
his offences done/wherby anon he calleth to mynde the
goodnes of almyghty god shewed vnto hym/ & his owne
vnkyndnes agaynst his lord and maker. Also he percey-
ueth the felycyte of them whiche be the true seruauntes
of god and contrary to that felycyte/ he knoweth his ow-
ne wretchednes. Thus he dampneth his owne erroure
gretely repentynge his grete folysshenes/ & is reysed vp
agayne by true hope of goddes mercy. He reysed vp frō
the fylthynes of synne and cometh towarde the heuenly
fader with y^e steppes of his soule proclaymyng hymselfe
synfull & vnkynde/ vnwoorthy to be called his sone / and
mekely besechynge to be taken as a seruaūt. This moost
mercyfull fader our lord god behold y^ege his sone comyn-
ge aserre/ preuenteth hym with his grace/ he maketh no
taryenge/ but shortly gooth to mete him/ shewynge hym
selfe famylyerly/ and maketh demōstracyon of a perfyte
forgyuenes/ bryngeth hym in to his hous/ clotheth hym
with the garmentes of grace. Maketh hym parte taker
of y^e slayne calfe for our redempcyon/our sauour Jesu
crist. And last he causeth al his aduersaries vtterly to go
away fro hym. foure thynges there be whiche we may

well consyder bothe in the prodygall chylde/and also in
euery penytent synner. Fyrst the ferre goynge awaye fro
his fader. Seconde the maner of his comynge agayne.
Thyrde what he shall aske of his fader. And fourth what
rewarde he shall receyue in conclusyon/whiche foure by
goddes helpe shall be declared by ordre in this penyten-
cyall psalme folowynge. And for this purpose we shall
make our prayers vnto that blyssed lord. Fyrst let vs call
to remembraunce by what maner/ & in what maner wyse
this prodygall chylde came to his fader. No doubte of
his comynge agayne was with grete repentaunce & sha-
me of his synfull lyuynge/ in so moche he knowynge his
owne unkyndnesse and indygnyte had leuer be called a
seruaunt than a sone/ sayenge. **N**ō sum dignus vo-
cari filius tuus. Fader myn offence is so grete ayenst
the/ that I am not worthy to be called thy sone. Dere fren-
des let vs haue the same affeccyon. Let vs remembre the
benefaytes of god gyuen vnto vs. Agayne let vs call to
mynde our unkyndnes/our synnes/our vnchrysty lyuyn-
ge & be ashamed in our abhomynacions. Let vs be peny-
tent and with true repentaunce saye/ we be not worthy
to be named the chyl dren of almyghty god/ to whome we
haue made our selfe so vnlyke by synne/ let vs not name
hym our fader with our polluted mouth/ but mekely call
hyf our lord/ sayenge. **D**omine exaudi orationē
meam. Lorde here my prayer. Two thynges of a lyke
lyhode shold withstande and be agaynst that synners be
not herde so soone as they sholde be. Fyrst the trouth of al-
myghty god/ seconde his ryght wysnes/ his trouth wher-
e he thrette synners to dye eternally/ his ryght wysnesse
wherby he ordeyned a due payne of very ryght for eue-

ry synner accordynge to his deseruyng. But doubtlesse
neyther of these may let vs to be herde / but rather they be
our helpe & socour wherby our mercyfull lorde shal gyue
audyence vnto vs. Notwithstanding eternall punys-
shement is promysed to all synners. But agayne this is
trouth / yf they wyl be returned from theyr synfull lyuyn-
ge / they shal be receyued vnto grace. And theyr synes ne-
uer after shal be cast i theyr tethe / but must nedes be true
For almyghty god affermeth y same. Therfore of a sure-
ty bothe eternal payne and also forgyuenes be promysed
vnto synners / but how / verily thus. Eternall dampna-
cyon is promysed to suche as wyl not retorne & be peny-
tent for theyr synne. And to them whiche be repentaunt &
sorrowfull for theyr synes with a full purpose neuer after
to offende is promysed forgyuenes. Almighty god sayth.

Quicumq. n. peccator ex corde ingemuerit
omni iniquitati eius non recordabor. When soo-
euer a synner is very contryte & sorrowfull for his synnes
I shal neuer after call them to mynde. Therfore let vs her-
tely desyre of our mercyfull lorde that he vouchesaue to
here our petition made w a penytēt herte to thentent his
owne foresayd wordes may be verfyed on vs. **A**uri-
bus p̄cipe obsecrationē meā in veritate tua
Lorde take vp my prayer / mercyfully accepte it / graūte
me forgyuenes of my synnes lyke as thou graūted to all
true penytent synners / whiche graunt may neuer be vn-
true / it may not be broken in ony condycyon. Also y right
wysnes of god is not so gretly to be fered of wretched syn-
ners / namely of suche as hath takē vpon them the ryght
way of lyuynge / y is to say after goddes lawes / & be truly

repentaunt for theyr offences done & past / the sayd ryght
wysnes is vnto all those rather a grete helpe & socour / for
almighty god of his fydelite & Justyce must nedes for
gyue them that be confessed truly and with good wyll
do penaunce for theyr synnes. Saynt Iohn the euange
lyst sayth. **S**i cōfiteamur peccata nostra fide
lis est deus et iustus vt remittat nobis pec
cata nostra et emūdet nos ab omī iniquitate.

If we truely confesse our synnes and be sorowfull for
them. Almighty god of his fydelite and ryghtwysnes
is of power and wyll to forgyue vs and at his pleasure
may purge vs from all our iniquyte / for this cause let vs
instauntly aske of hym to be herde in this ryghtwysnes /
sayenge. **A**audi me in tua iusticia. Lorde he
re me graciously lyke as thou arte true and ryghtwys
of thy promyse. Ferther / perauenture we shall gyue ac
compte of his substaunce receyued of our blyssed lorde
whiche we haue spent and destroyed lyuynge after the
vylawfull sensualityte of our bodyes / lyke as the prody
gall chylde vsed hymselfe. ¶ Whiche of vs can saye but
he hath receyued of almighty god many grete benefay
tes and gyftes / bothe in soule and body with other. But
fyrst let vs remembre the grete benefaytes of almighty
god in thynges concernynge the body as a socour / with
out the whiche it coude not lyue. How many true & fayth
full seruautes of god be there in the worlde the whiche
lacke brede wherby they myght repressse theyr hunger /
Drynke for to staūche theyr thirst. Clothes for to couer
theyr nakednesse. Fyre for to aswage theyr grete colde.
Beddes to refreshe theyr wery lymes. How many also
want lyberte beyng in prisons sore bounde / perauenture

with chaynes of yren/harde it is to nōbze them. But cō-
trary wyse (loued be god) we be not so hardly bestadde
we neyther lacke meet/dzŷke/clothes/fyre/bedde/nor ly-
berte/but in euery nede al these be habōūdaūtly redy for
vs at hande. To aswage our hunger we haue grete plen-
te of delycate metes. Agaynst thurst we haue dyuers kyn-
des of dzŷkes. To couer our nakednes/dyuers apparay-
les. Agaynst the bytter colde stozmes/fewell at the ful to
make fyre. And so ofte of our pleasure is to lye downe &
rest vs/we haue a softe bedde well decked w̄ goodly co-
uerynges/we haue lyberte to go where we wyll/eyther
on hoʒs backe or on fote/we be neyther teyed by the han-
des ne fete. Suche as are streyghtly kepte in pryson/set
in a stynkyng derke dungeon/bounde w̄ fetters of yren
and for lacke of meet lyke to dye for hunger/naked with-
out clothes/in the sharpe colde wynter no fyre to socour
them. These persones haue good cause why to knowe
how grete and pleasaunt these sayd benefaytes be. Let
vs now speke of the goodnes longynge vnto the body as
membres vnto the same/how many lacke theyʒ armes/
fete/handes/& other fetures of theyʒ bōdyes/& how ma-
ny haue theyʒ armes broken/elles the flesshe eten awaye
with dyuers sores & infyʒmytees / how many be depʒy-
ued fro theyʒ beaute whiche somtyme were well fauou-
red of face/and wel proporcyoned in euery party of theyʒ
bōdyes. How many lye in stretes & hye wayes full of car-
buncles & other vncurable botches/whiche also we day-
ly perceyue at our eye greuous to beholde/how many be
crucyfied in maner by intollerable aches of bones & Joyntes
w̄ many other infyʒmytees. And how many I praye
you be blynde/defe/and dombe. Suche as are troubled
in this maner with these incommodytees reherfed/vnʒ

derstande perfytyly the cominodytees wherwith we be
endued. Besyde these y^e whiche be vexed with y^e frenshe
pockes/pooze/and nedy/lyenge by the hye wayes syn-
kyng and almoost rotten aboue the groude/haupnge in
tollerable ache in theyr bones / perceyue how moche we
be boude to our blyssed lord for his manyfolde grete be-
nefaytes gyuen vnto vs. Last the goodly and prouffytas-
ble gyftes gyuen vnto y^e soule be many/and moche to be
made of. We may se innumerable creatures that wante
reason/memozy/ & lyberte of wyll whiche thre be partes
of the ymage of god/wherwith the soule of man is made
noble. We se also many that haue these gyftes/not with-
standyng they wante the good vse of them/as thus/they
neyther can speke nor do any thyng in a conuenient or-
dre. Some there be whose wytte is so dull & in no maner
they can not perceyue a thyng taught vnto them. Ma-
ny haue so slpyper a mynde that can not kepe in memozy
a thyng shewed vnto them by y^e space of an houre. The
wyll of some is so croked/so frowarde/so intractable that
in what company so euer they be/it is greuous and tedy-
ous vnto them. I spake not yet of folysshenesse/impus-
dent affeccyons & other byces whiche doubtles be grete
incōmodytees vnto vs/ & theyr contraries are merua-
lous grete benefaytes. How grete benefaytes they be is
perceyued by the natyfe folysshenes of y^e fole whome day-
ly we beholde whiche sholde be in wors condycyon than
any vnreasonable beest yf he myght haue his owne wyll
ferther. Of whome had we the benefaytes / who gaue
them vnto vs/truly our moost louynge fader almyghty
god. It was our fortune to haue this goodly porcyon of
substaūce/these ryche treasures whiche perauētūre ma-
ny of vs hath spent and destroyed vnprouffytably/not al

waye to the honoure and pleasure of our blyssed lord/
but contrary wyse rather to his shame and rebuke / soo
moche as lyeth in vs. Alas what shall we do / how shall
we behaue our selfe whan our fader and lord shall aske
accomppte at the dredfull daye of his strayte Iugement
how we haue ordred our porcyon of substaunce / euey
man accorbynge to his recepte. Therfore lette vs come
before our sayd fader by true confessyon and penaunce
for our synnes callynge our selfe vnworthy to be named
his chylde / wolde god we myght be his true seruaun-
tes and not come in to that Iugement with hym / let vs
saye. **Nō intres in iudicium cum seruo tuo.**
Blyssed lord gyue vs grace in this lyfe so to spende the
porcyon of substaunce whiche we receyued of thy good-
nesse / that at the ferefull daye of dome where vnto all
we shall be cyted / thou laye noo thynge vnto our char-
ges / wherby we sholde vtterly be condempned and put
out from thy blyssed company. For yf it be thy wyll to
call vs vnto that streyte examynacyon / truely neyther
we noz any other persone may escape without condem-
pnacyon / for all be synners / none can excuse hymselfe /
and saye he hathe not offended thy goodnesse. Saynt
Johan sayth. **Si dixerimus quia non peccau-
imus : mendacem illum facimus.** If we saye
that we haue not synned we make our sauoure Cryste
a lyer whiche taught vs to praye vnto the fader by these
wordes. **Dimitte nobis debita nostra.** Blyss-
ed lord forgyue vs our dettes. Whiche be our dettes :
Truly our synnes / wherfore we shall endure and suffre
without any doubt eternall dampnacyon yf that they
be not forgyuen or euer we departe out of this worlde.

No man may excuse hym but he is boūde in these dettes
that is to saye in synnes. For yf ony man can saye the con
trary than our sauour taught vs not right whan he the
wed that we sholde aske pardon/forgyuenes/and release
of all our synnes. Job that was bothe good and ryght/
wyse sayd. **S**i iustificare me volueres: os meū
condempnabit me. If I wolde iustify myn owne
selfe/my wordes shall cōdempne me. For this cause who
may thynke hymselfe able and worthy to come in to Jus
gement with almyghty god/for yf saynt Johñ the electe
birgyn & pertyculerly beloued chylde of our blyssed lorde
was not cleane without euery spotte of synne. If also the
good lyuer Job sholde be cōdempned in that strayte Jus
gement / moche more we than shall be straytely Justy
fied. Therfore let vs all praye affectually in so moche his
derely beloued chidzen be they neuer so good are not suf
fyciently able for to pleade with hym in Jugement/that
he vouchesaue not to call vs scante able to be his seruaū
tes vnto the streyghtnes of it. **Q**uia nō iustificabi
tur in conspectu tuo omnes viuens. Blyssed
lorde god deale not streytely with me in thy ferefull Jus
gement & dome to come/for no creature lyuynge of his
owne merytes shall be able to come afoze thy syght. Nos
reouer let vs knowlege and confesse to our grete shame
vnto what vngyracious cytezyn we haue put our selfe in
seruyce in the regyon & coūtre so ferre from our heuenly
fader almyghty god. Who someuer is the true and fayth
full seruaūt of god as we all ought & sholde be/his cōuer
sacyon is in heuen with the fader of heuen and the heuen
ly cytezyns there beyng in Joye. He is also exempte fro

vij
f

the regyon or this worlde/wherof the deuyl is pryncce & chefe capytayne. Cryst our sauour called y deuyl pryncce of this worlde/sayenge. **P**rinceps huius mundi. And saynt Poule calleth deuylles the rulers & gouernours of synful soules/he that foloweth the vanytees of it gooth in to a ferre regyon awaye from god/mysusynge the goodly and prouffyttable gyftes of that blyssed lorde He is also troubled with insacyable hunger/for the more that his appetyte is set to gete worldly goodes & pleasures/the greter is his desyre to encrease the same/in so muche he hath put hys selfe in seruyce to one of these cytezyngs that is to saye to a deuyl the whiche promyseth hym many thynges/but all be false/bayne/& peryllous/wherby he is aboute to deuoure y soule. Our wyttres be set to gete worldly delectacyons/& the flesshe is fxyed in the same purpose/so in y meane season y sely soule dooth peryshe No man wyll call this cytezyn the deuyl but a cruell enemy. In the gospel he is so named/where is sayd. **I**nimicus hō venit:et super seminauit zizania He hath his name not without a cause/for euer he is pursuyng to destroye the soule whiche is moost dere & precyous vnto a man aboue all thyses. We therfore that be vexed with lyke persecucyons may say. **Q**uia persecutus est inimicus animam meam. The deuyl our cruell enemy dayly pursueth to destroye our soules. Besyde this he hath sente vs in to his byllage/there to kepe hogges. The deuyl putteth euery synner in to that byle offyce/whiche is his seruaunt & so wyll contynue/what may better be vnderstande by thunclennes of hogges or wyne than the fylthy appetyte of y flesshe. Those moost

vnclene synners whose affeccyon is set in fleshely pleasures ought of a moze congruence to be called swyne than the hogges whiche dayly walter themselves in myre and claye. wherfore saynt Peter sayth. **Sus lota in volatubro luti.** The synner is lyke vnto a sowe sowled in dyrte & myre. O we crysten people whose lyfe is made so vyle by vyces/ what cōdycon be we in whiche are made lyke vnto the ymage of god/redemed with the moost p̄cyous blode of cryst/right enherytours of heuen. Not withstandynge we haue forsaken our moost loupnge fader/and chosen a lorde moost vngracysous and cruell aduersary vnto hym. This aduersary setteth vs in þ̄ offyce of keepynge swyne/that is to saye in folowynge the lybbydynous appetyte of þ̄ fleshe vnable to be sacrate. O myserable vylet. O how detestable condycyon be we in. Let vs therfore crye vnto our mercyfull fader/beslyly aske his helpe and shewe our mysery vnto h̄y sayenge. **Humi liauit in terra bitam meam.** This enemy the deuyll hath humyled my lyfe/hath set me in a vyle offyce folowynge worldly pleasures and the fylthy desyres of the fleshe. The deuyll our aduersary is not onely cōtent to set vs in this lowe and vyle offyce/but also he hath taken awaye the lyght of doyng good werkes/and ouercouered vs with derkenes/that is to saye with worldly concupyscence/so by his meanes we be made oblyuious of our heuenly fader and his manyfolde benefaytes/forgetynge our selfe/not regardynge þ̄ helth of our soules/in maner as madde people/moze lyke deed than alyue. For all suche as ben enlumyned with grace are alyue/& haue vnderstandynge to ordre themselves in þ̄ pleasure of god. But al other that lacke grace be deed spyrytually/whose

myndes be alwaye set to fulfyll theyr beestly lyfe / and
nouryshe theyr wyttes with vayne delectacyons / mer-
uaylously blynded by the deuylles and rulers of this re-
gyon the worlde / whiche many tymes in holy scrypture
is named the regyon of dethe. Saynt Poule saythe.

Tenebris obscuratum habētēs intellectū:
alienati a vita dei. Suche maner people as folo-
weth the pleasures of this worlde be in derkenesse / ha-
uynge an obscure vnderstandynge / & alyenate fro that
lyfe of almyghty god / for this let vs adde vnto our com-
playnt that foloweth. **C**ollocauit me in obscu-
ris sicut mortuos seculi. Our aduersary the de-
uyl hath set vs in the derkenes of byces / taken awaye
our good vnderstandynge / and made vs as deed with-
out grace. Hytherto we haue shewed of the synners ferre
goynge awaye from god. Now let vs here of his retour-
nyng agayne. Be the synner neuer so moche blynded
with the deceptes of the deuyl / notwithstandinge some
sparke remaineth in the soule that can not lyghtly be ex-
tyncte and quenched / as moche to saye / the supervoure
porcyon of y^e soule whiche alway stryuethe agaynst synne
Also it entyseth the body so moche as it may to do good
yf we be dysposed for to here it / and for to do thereafter.
But many persones there be the whiche gyue more at-
tendaunce to other vayne thynges / wherwith they are
besyly occupied / and forgete themselfe. Suche maner
of people ben rather p̄sent with those transytory thyn-
ges than with themselfe. Saynt Augustyn sayth. The
mynde & thought of man is more where he loueth than
with hymselfe / wolde god these maner dysposed people

wolde at the last retourne/here/se/and make due serche
what is done in theyr consciences/lyke as we haue shew-
wed of this prodygall chylde/whiche after his offence ca-
me agayne to hymselfe/& knewe all his mysferyes/wolde
god euery one of vs were in wyll to remembre the trou-
ble of his owne soule/the whiche the inwarde conscience
dooth suffre/to thentent all we myght saye with the pro-
phete that foloweth. **Anxiatus est sup me spiri-
tus meus.** I knowe verily by the serche made in my
conscience how greuously I haue trespassed agaynst my
lorde god/wherwith my soule is sore greued. This re-
membraunce doubtles is begynnynge of the synners true
conuersacyon to almyghty god. For of a trouth whan he
calleth to mynde (as we haue shewed) his myserable er-
rors wherin he hath be wrapped by contynuaunce in
the same a longe tyme/and that remembraunce contynu-
ally had/can not but gretely repent his owne folyshenes
namely yf he remembre whome he hath forsaken/and in
to whose daunger he is fallen. Also call to mynde his losse
how grete it is / & how moche vnprofytable is his wyn-
nyng / he hath not forsaken aungell/man/or any other
creature/whome than:truly almyghty god the maker of
all creatures/whiche also create euery thyng of nought
and is moost myghty/moost lyberall/best/& moost fayre
This blyssed lorde is to be set by aboue al thyng/he is to
be loued best/for his inenarrable goodnes/all though he
had neuer done more for vs. But aboute these he maketh
hymselfe our fader. **Qui proprio et naturali fi-
lio non pepercit: sed pro nobis omnibus mor-
ti tradidit illum.** Whiche also for grete loue spared
vij. psal.

not his owne naturall sone/ but gaue hym to suffre deth
for y redempcyon of vs all. The synner hath forsakē this
moost kynde & louynge fader folowynge the deuyll moost
cruell enemy to all mankynde/ also moost ferefull/ moost
enuyous/ auctour of all synnes and myschefe/ what pro-
fyte hath the synner gotten by his longe contynuaūce in
wyckednes/ truly no thyng elles but dyshoneste & grete
fylthynes of the soule w eternal dampnacyon/ out of the
whiche he shall neuer be delyuered without amendemēt
in this lyfe. He hath besyde these lost eternall lyfe & Joyes
euerlastynge. ¶ Wretched synners. If ony of vs had lost
a grete somme of money/ condemned to haue his heed
stryken of/ yf he eyther were fallen in to the daūger of his
moost cruell enemy/ lost his best louynge frende/ wold he
not sorowe moche/ sholde he not be soze vexed in his myn-
de/ yes of a lykelyhode. Therfore let vs retourne to our
conscience there to here these sayd damages/ & we may
wayle and sorowe with true penaūce sayenge vnto our
fader of heuen. **In me turbatum est cor meuz.**
Blyssed lord my herte is soze troubled/ my wysdome is
cōfused I am soze & penytēt for my trespasse done ayenst
thy goodnes/ for as moche as a man may take to grete
sorowe/ and by his doyng perchaunce fall in to despera-
cyon/ therfore a remedy must be had/ whiche is y remem-
braunce of good hope and truste of forgyuenes. And this
shall soone be done/ yf we call to mynde how grete the
mercy is of our heuenly fader. Doubtles mankynde & is
so croked & prone to synne must of very ryght be brought
vnto a fere & drede by the greuous punysshement of god
lyke as the custome & vsage was in the tyme of the olde
lawe/ for than who so euer dyde bzeke the lawe/ two or

thre wytnesses testyfenge the same was anone Jugged
to dye without mercy or forgyuenes. Notwithstandynge
our moost mercyfull lord coude not but excercyse his
mercy in y^e same cruel season/for many tymes by his pro
phetes he promysed forgyuenes to all true penytent syn
ners. It is wyrtten in Jeremye. **Tu fornicata es
cum amatoribus multis: tamen reuertere
ad me et ego suscipiam te.** Thou synfull persone
hast offended many tymes folowynge the vnlawfull de
syres of thy body/ yet turne agayne to me & I shal receyue
the. O mercyful sayenge of our blyssed lord. In an other
place it is wyrtten also. **Si penitentiā egerit gēs
ista a malo suo: agam & ego penitenciam su
per malo quod cogitavi vt facerem ei.** If the
people wyll do penaunce for theyr offences. I shall with
drawe my grete punysshement / or elles I shall not pun
ysshē them as I had thought to haue done. Now for as
moche as almyghty god was so mercyfull in the tyme of
cruelte whan Moyses lawe was put in execucyon/ how
plenteuously shall he excercyse his mercy now in this ty
me of grace. Shall not almyghty god fader of all cōforte
be more redy to shewe mercy on synners & cal the agayne
to grace: yes doubtles. For this cause the remembraūce
of his mercy shewed in the tyme of y^e olde lawe is moche
prouffyttable for vs in very hope and trust to be forgyuen
Therefore it foloweth. **Memor fui dierum anti
quorum.** Good lord I haue at all seasons had in myn
de the tyme of the olde lawe whan noo mercy myght be
had for ony transgressours of it. I remembre how mere

cyfull thou werc at that tyme. An other cause of good hope is this/let vs make serche throught the werkes of god bnyuersally/& we shall fynde in all them haboundaunt mercy & pyte. I beseeche you how ofte shewed he mercy in dede vpon the people of Israell whan they synned above mesure. How mercyfully delte he with the kynges Dauid/Nabugodonosor/Achab/and Ezechie/with the people also/as is wytnessed in holy scrypture of the ninisuetes/what mercy shewed this blyssed lord on Peter the whiche denyed hym / what to Poule whiche perswaded hym. Mary magdaleyne/the woman taken in auoutry what to the publycane/also to y these a maqueller/with other innumerable. No man of this is ygnorant. Scrypture sayth. **S**uavis dominus vniuersis & miserationes eius super omnia opera eius. Our lord is mercyfull vnto all people that wyll receyue mercy/and his mercyfull dedes be spredde vpon all his werkes. In euery thyng that god dooth is suauyte and mercy that is shewed in an other place. **U**niverse vie Domini misericordia et veritas. All the wayes of god be grounded vpon mercy and trouth. The remembrance of this enarrable mercy on all his werkes/may cause vs to haue good hope and trust of forgyuenes. For this is added. **E**t meditatus sum in omnibus operibus tuis. Blyssed lord I call to mynde how mercyfull thou arte in all thy werkes/whiche is to me a specyall trust to obtayne forgyuenes. But now consyde ryng this why do we not haast ourselfe / why clyse we not from synne and come vnto our mercyfull fader of he

uen. As this prodygall chylde dyde to his fader. Is peras-
uenture ony thyng yet behynderye truly. For this pros-
dygall chylde remembryng his owne mysery thought
vpon the seruañtes in his faders housholde how plentes-
uously they were fedde. So lyke wyse we must remenis-
bze our owne wretchednes and also the felycyte of those
creatures beyng in seruyce & housholde of our heuens-
ly fader. This prodygall chylde sayd. **Quanti mer-
cēarij in domo patris mei abundant pani-
bus: ego autem hic fame pereo.** How many ser-
uañtes be in my faders hous/ how haboundauntly ben
they serued with mete and drynke/ and I lyke a wretche
dye here for hunger. A lylly is but a small thyng in repu-
tacyn/ it hath neyther reason ne vnderstandyng/ yet no-
ble kynge Salomon in all his royalte was neuer cladde
with so fayre a colour and beaute/ whiche our sauour
shewed in a gospel of Luke sayenge. **Considerate li-
lia agri. &c. Amē dico vobis salomon in om-
ni gloria sua nō fuit vestitus sicut vnum ex**
his. Loke vpon the lylles and fayre floures of the fel-
de. I tell you playnly sayth our sauour. Salomon in all
his glozy was neuer so beauteuous as one of them. Spa-
rowes be but small byrdes and lytell set by amonge men
Et vn⁹ tñ ex eis nō est i obliuione corā deo
sed & capillis oēs capitis numerati sūt. Not-
withstandyng none of them is out of mynde before god
All the heres of our hedes be nombzed & had in his memo-
ry. Therfore our moost blyssed lord taketh hede of euery
creature. Also the leest is not out of his remembrañce. He

maketh prouysyon for them all. As the prophete David
shewed in a psalme / sayenge. **O**mnia a te expectant
vt des illis escam in tempore : aperiente te
manum tuā omnia implebuntur bonitate.
Blyssed lorde all creatures abyde vpon thy goodnes / all
haue theyr beyng and fode of the in tyme. And whan it
is thy pleasure to put forth & open thy plenteuous hande
all shall be sacpate and content with nourysshynge con-
uenient for them. Be not men and women moche more
set by with almyghty god than all vnreasonable creatur-
es / was not euery thyng made & create for mannes cau-
se. Doubtles so it was. Than for as moche as almyghty
god taketh charge & prouydeth for all other creatures.
How grete cure shall we thynke hath he vpon his reason-
able creatures / whome he made lyke to his owne ymas-
ge. Therfore let vs remembre that foloweth / sayenge.

In factis manuum tuarum meditabar.

Lorde I bere in mynde how comfortable thou arte to all
thy creatures / none of them be had in oblyuon with the
Now thus / whan a synner perceyueth the sorowe of his
soule / also the inwarde remoys of his cōscyence / & by that
is made wofull and penytent / whan he persuadeth with
hymselfe to aske mercy of his fader / remembryng y prou-
ydence so plenteuously ordred for all his faders seruaū-
tes / & beholdeth hymselfe forsaken by his owne defaute
Wyll he not shortly tye vp and go vnto his fader know-
legynge his errour and trespassse. Shal he not lowly me-
ke hymselfe / and desyre for to be forgyuen and pardoned
of his grete unkyndnesse / the whiche this sayd prodycall
chylde fulfylled after all these consyderacyons as is shew-

wed whan he sayd. **S**urgam et ibo ad patrem
meum dicamq: pater peccavi. I shall ryse and
forsake my synfull lyfe/go vnto my fader knowlegynge
my greuous offence & saye/fader I haue synned ayenst
the. A wretched synner/why tary we ony lenger/why do
we not ryse from our wyckednes and forsake our synfull
lyf/why do we not offre our selfe vnto the fader of mercy
let vs lyfte vp our myndes sayenge vnto h^y. **E**xpan-
di manus meas ad te. I haue spredde my handes
abrode/that is to saye I haue chaūged my lyf by doyng
many good werkes/wherfore as before I gaue myselfe
to the bayne pleasures and delectacyons of this worlde.
And for to shewe more openly the inwarde desyre of our
myndes/let vs brynge to remembraunce the pleasures
of this worlde/how bayne they be/& how shortly they
banyssh awaye as dooth a shadowe/for the more that
ony persone hath a stedfast pleasure and delectacyon in
them/the more is his desyre to encrease the same/and the
lesse is he satysfied/lyke as our sauour sayd vnto y^e wo-
man Samarytan. **Q**ui bibit ex aqua:sitiet ite-
rum. Who soeuer drynketh of this water shall be thyr-
sty agayne/that is as moche to say/what maner of perso-
nes soeuer they be that is inordynately desyrus for to
haue worldly pleasures/delectacions/& rychesse shall ne-
uer be satysfied & appetited/but euer his appetyte shall
be to haue more and more/neuer cōtent. But there is an
other maner lycour/& yf a man drynke no more but ones
of it he shall be satysfied and replenysshed haboundant-
ly/and neuer after be thyrsty/the whiche lycour yssueth
out from the ryuer of all pleasure/wherwith all blyssed

people ben gyuen drynke / & plenteuouſly are ſacryate in
heuen. It is wyrtten. **S**atiabor quū apparuerit
gloria tua. Blyſſed lordē I ſhall be fully content. I
ſhall haue pleaſure at wyll whan thy Joye ſhall appere /
that is to ſaye at ſuche tyme as I ſhall be aſſocryate with
thy blyſſed company in heuen. Almyghty god is the foun
tayne of this ſayd pleaſure and moost delycate lycour / the
whiche lycour all blyſſed ſoules deſyre feruently to haue
Amonge whome one ſayd. **Q**uemadmodum De
ſiderat ceruus ad fontes aquarum: ita Deſi
derat anima mea ad te deus. Blyſſed lordē / lyke
as the wylde harte after he hath dronken poyſon deſyreth
to come vnto the freſſhe ſpryngynge fountayne for
his ſynguler remedy & comforte / euen ſo dooth my ſoule
after the remembraunce of my ſynne / deſyre for to come
vnto the by the fountayne of penaūce. Now ſyth it is ſo
we knowe this moost delycyous lycour / and where it is
Let vs therfore ſprede our ſoules abroad deſyrynge to be
ſacryate with it / wherof our ſelfe we be boyde from all
moſtſture of goodnes / and alyenate from al vertue. Our
ſayenge ſhall be this as it ſoloweth. **A**nima mea ſi
cut terra ſine aqua tibi. Lyke as the erth of his na
ture without moſtſture is drye & barayne / ſo is my ſoule
of it ſelfe boyde from all goodnes / wherfore blyſſed lordē
vouchesaue to water it with the lycour of thy grace / to p
entent it may fynally come vnto thyn euerlaſtynge blyſſe.
¶ Hitherto ye haue herde the fall of the ſynner / alſo his
ryſynge agayne. Now ferder let vs gyue hede to knowe
what his deſyre ſhal be of almyghty god. fyrſt he prayeth
to be herde. Alſo that god wold vouchesaue to loke vpon

hym with the eye of his mercy / defende hym from his
enemys / and laste his petycyon to haue Instruccyon
how he may fulfyll the pleasure and wyll of our lord
god / he sheweth reasons why to be herde in all these.
Whan a pooze man cometh to a prynce not accustomed
to shewe hymselfe in the ptesence of noble men / anone he
is smyten with fere / wareth pale in the face / quaketh for
dredde / & is so sore abasshed that in maner he woteth not
what to saye his spyryte begynneth to fayle hym. We day
ly haue this in experyence / not onely in those the whiche
be basshesfull and weyke spyryted / but also in them whi
che be bolde of spyryte. We rede of quene Saba bothe
wyse and of grete power whan she behelde the nobles
nesse of kynge Salomen bothe in his wysdome and ma
ny other grete gyftes / all though she came for to attempte
hym in many derke questyons / notwithstandinge she
was in maner bekyde herselfe seyng his grete royalte /
and almoost wylt not what to saye. O Ihesu how shall
the pooze soule behaue it selfe deformed with so many syn
nes whan it shall come to the ferefull ptesence of goddes
hygh mageste / whan it shall appere before the hyghnes
of almyghty god / presented vnto that ferefull kynge that
taketh awaye the spyryte & boldnesse of worldly prynces
and rulers / al crthly kynges fere hym. No meruayle it is
yf than the sely soule be sore abasshed & wote not what
to saye / namely yf the petycyon be not redely herde. For
this let euery synner say vnto god. **V**elociter exau
di me Domine Defecit spiritus meus. **L**orde
here me shortly for my spyryte fayleth me. But after that
a kynge or pryce is redy to gyue audyence to a pooze crea
ture / yf also he loke not on hym with a gentyll and mery

countenaunce but shewe hymselfe yrefull ayenst his sub
gecte and besecher / not onely than his spyryte shall fayle
hym for fere / but also his strength shall be taken awaye
not able to sustayne his body / but fall downe to the grou
de. For Salomon sayd. **I**ndignatio regis nun
cius mortis est. The indygnacyon of a kynge is a
messenger and token of deth. And contrary wyse. **I**n
hilaritate vult^s regis vita. By a kynges chere
full countenaunce is sygnefyed lyfe. Syth the indygnac
cyon of a mortall kynge is so grete / how grete is the in
dygnacyon of almyghty god a kynge immortall. How
many hath dyspayred for fere of his indygnacyon & pu
nyshement / whiche they deserued to haue / and so in con
clusyon slyppe downe in to the depe pytte of hell. And as
gayne how many by the reason of synne were drawen
backwarde vnto hell. Notwithstandynge beyng com
forted with the hope of his mercy / they were erecte vnto
eternal lyfe. For this euery penitent syner must aske this
petycyon of almyghty god / sayenge. **N**e auertas fa
ciem tuam a me et similis ero descendenti
bus in lacum. Blyssed lorde turne not away thy face
but loke vpon me with a mercyfull chere & countenaun
ce / gyue me grace and vertue that I be not lyke and sem
blable vnto them the whiche by the synne of dyspayre do
fall in to eternall dampnacyon. But yf a myghty pynce
or grete estate wyll loke vpon his subgecte with neuer so
mercy and cherefull loke and countenaunce / & in conclu
syon excercyse and shewe no mercy nor pyte vpon hym /
what auayle or prouffyte is that vnto y^e sayd pooze man.
Truly but very lytel. Therfore mercy is to be requyred &

asked in the thyrde place. Almyghty god is mercyfull a-
boue all other/and hath moze affeccyon vnto mankynde
than the husbände hath vnto the wyfe/ the moder to the
chylde/oz the fader vnto his sone. Of a trouth grete loue
must be bytvene the husbände & his wyfe. For it is wy-
ten. **R**elinquet homo patrē & matrem & ad-
herabit vrozī sue. A man ones maryed accordynge
to goddes lawes/ shall forsake his fader & moder/ & kepe
hym vnto his wyfe/as moche to saye/ loue his wyfe bet-
ter than his fader oz moder. Many causes there be why
a man may put his wyfe away frō hym with ryght/ & so
put away yf she come agayne he may vtterly reiecte her.
But almyghty god loueth vs w a moze constaūt mynde.
For yf we synne neuer so ofte/ neuer so greuously ayenst
hym/ yet yf we wyll retorne he anone taketh vs vnto hym
at all tymes/ wytnes his owne wordes spokē by his holy
prophete Jeremye sayenge. **S**i dimiserit vir vxo-
rem suā et recedēs ab eo duxerit virū nūq̃
alterū reuertetur ad eam vltra. If a man leue
his wyfe and she so gone awaye take an other husbände
shall he take her agayne / is not that woman contamp-
nate and polluted. But what sayth almyghty god moze.
Tu autem fornicata es cum amatoribus
multis: tamen reuertere ad me dicit domi-
nus & ego suscipiam te. Thou synfull persone hast
offended with many louers/ yet turne agayne & I shall
take the to mercy. Here we se that god loueth vs moche
moze constauntly than a man dooth his wyfe. Also it is
manifest how tenderly those y are moders do loue theyr

chyl dren / by the grete labours and aduersytees whiche
they suffre for theyr causes to bynge & nouryshe them
forth in this worlde / but almyghty god is ferre aboue
them in louynge / for whan the moders perceyue and fele
thun kyndnes of theyr chyl dren / anone they forgete them
Almyghty god delecth not so with vs / whiche he confer
med by his prophete Esaye / sayenge. **Quoniam potest**
mulier obliuisci infantem suum vt non mi
sereatur filio vteri sui: et si illa oblita fuerit
ego tamen non obliuiscar tui. May a woman
forgete her enfant or chylde and not be mercyful vnto the
chylde bozne of her owne body: and yf she so do at any
tyme for vnkynndnes shewed / yet sayth our lord I shall
not forgete the / be thou neuer so vnkynnde / yf thou wylte
aske mercy. Therfore we be more derely beloued of god
than chyl dren ben of theyr moders. Last / faders whose
loue is lenger durynge & more constaunt vnto theyr chyl
dren / be not to be compared vnto y loue of almyghty god
No carnall fader may loue his chylde better than our he
uenly fader loueth vs. It is wyten. **Quomodo mi**
sere pater filioz ita misertus est dñs timen
tibus se. As the carnal fader is mercyful vnto his chyl
dren / so our lord god almyghty is mercyfull vnto all that
fere hym. And doubtles he is moche more mercyfull / as
Cryst shewed in a gospelspekyng vnto carnall faders.
Si vos quoniam sitis mali nescitis data bona
dare filiis vestris: quanto magis pater vester
celestis dabit spiritum bonum petentibus se. If ye
carnal faders beyng euyl of your selfe / can fynde in your

hertes to gyue good gyftes to your chylde. How moche
more shall your heuenly fader whiche is all good and it
selfe goodnes/rewarde them with his grace that wyll aske
it. This thyng appered well in this prodygall chylde
whan he came towarde his fader to aske forgyuenes. Al
none his fader beholdynge his comynge aserre was mo-
ued with mercy/went towarde his chylde/& at theyr me-
tynge toke hym aboute y necke & kyssed hym. O synguler
loue of a fader. O grete pyte/not a lytel to be meruayled of
Let vs wretched synners retourne from our synfull lyfe
come vnto our heuenly fader lyke as this prodygall chyl-
de dyde. Aske mercy with true penaunce and hope of for-
gyuenes. For elles we can not haue it. This shall be our
sayenge. **A**uditaz fac michi mane misericor-
diam tuam: qz in te speraui. Blyssed lorde graunt
that I may obtayne thy mercy shortly whan I call for it
with true penaunce and hope of forgyuenes/for why I
haue euer trusted in the. But whan so euer a synner hath
obtainyd mercy of almyghty god/his cause is than that
more to take hede w a dylygent study as he can/leest per-
auenture he offende agayne/and so be in werse case than
he was before. This yteracyon to synne may happen. iiii.
maner wyse. Fyrst by ygnoraunce of the good rule and
custome that he ought to vse beyng in clene lyf for y con-
tynuaunce of the same. Seconde the crafty meanes of his
enemyes may perchaunce cause hy to retorne to synne/af-
ter he hath knowlege of this sayd good ordre & custome.
Thyrde by his fraylte and redynes to synne he may offen-
de agayne/he maketh petycions folowynge to be defend-
ed from these sayd thre perylles. Almyghty god hath
euer ben so mercyfull vnto all suche as call to hym with

a true mynde vnfaynedly and for a good entent to gyue them knowlege in thynges that be doubtfull. This appeared manifestly in the noble man called (Cornelius centurio) whiche all though he was a gentyle and not lerned in the maner of Jewes nor of crysten people/neuertheles he prayed to god besyly to haue knowlege of the ryght & true waye. Our moost gentyll lord sent vnto hym an angell/whiche gaue vnto hym monycyon to go vnto Symon peter of whome he sholde knowe al his desyre. Also a certayne man named Phylipp a chiefe ruler of a towne called Gaza/this sayd Phylipp gaue hym selfe many tymes to praye/& on a tyme as he wente to Iherusalem in pylgrymage/it fortuneth that saynt Phylipp the apostle by the comaundement of god accompanied with hym by the waye/taught hym the maner and lawe of Crist wherof he was ygnoraunt before. And why dyde almyghty god shewe to these persones the waye whiche they sholde folowe / but onely bycause theyr myndes were lyfte vp vnto hym callinge for helpe in the waye of trouthe/for a good entent and without faynyng. For it is wyten in another place. **P**rope est dominus omnibus inuocantibus eum: omnibus inuocantibus eum in veritate. Our lord is nygh vnto all that call vnto hym/namely to all suche as call vnto hym in trouthe. Therefore let euery synner not wyllynge to contynue and erre in the derkenes of ygnoraunce/go vnto almyghty god by prayer/saye vnto hym w an hole mynde (not spekyng one thyng & thynke an other) these wordes folowynge. **N**otam fac michi viam in qua ambulam quia ad te leuaui animam meam. Lord gy-

ue me knowlege / shewe me the way wherein I shal walke
gyue me instruccyon of thy cōmaundementes for I haue
lyfte bp my mynde vnto the. Besyde this whan y synner
knoweth the ryght way wherein he shal walke fulfyllyn-
ge goddes cōmaundementes / yet it may fortune hym to
fere lest his enemyes whiche haue layde in his waye gyle
full baytes bynge hym out of that waye / & make hym to
erre agayne. The deuylles our grete enemyes be very
stronge / scripture sayth. **Nō est potestas sup ter-
rā que cōparet̃ eis.** None erthly power may be com-
pared to them. And whan they perceyue a synner leue his
synfull waye / and folowe thozdye of true penaunce than
is theyr full purpose set to contrye how to bynge hym
out of that waye by theyr bayne deceytes / whiche none
erthly creature may resyst without the helpe of our moost
myghty lord god / vnto whose syght all they trēble & flee
He onely may be our socour & helpe agaynst these moost
cruell enemyes. Almyghty god is as a stronge toure for
our defence agaynst all aduersaryes. **Turris forti-
tudinis a facie inimici.** who soeuer may come with
in the cyrcuite of this toure none enemyes shal at any ty-
me haue power to hurt hym in body nor soule. **Adēt
a latere eius mille & decē milia a dextris eis
ad eū autē nō appropinquabūt.** Therfore y pe-
nytent synner must praye vnto god with al his myght to
thentent these sayd enemyes craftely compasse hym not
by theyr subtyll meanes / & so let hy fro his good purpose.
Eripe me de inimicis meis dñe ad te & fugi
Lorde deliuer me fro myn enemyes. I come vnto the for
by. psal. 124. 1.

socour. Last euery penytent synner hath cause to fere lest
perauenture his owne freylte cause hym to erre agayne
whiche many do after they haue entred þ way of penaunce
And our freylte is so grete that without the mercy of god
we all sholde declyne from the ryght way. Saynt Poule
sayth. **N**on. n. volentis est nec currētis hoīs
sed miserētis dei. Man hath no power of hymselfe/
it lyeth not in his wyll to cōtynue or do any goodnes/ but
onely by the mercy of god. A certayne wyse man sayd.

Sciui qm̄ aliter nō possū esse cōtinuus nisi
tu dederis. Lorde I haue alway known for a surety
that I can not cōtynue by any meanes in my good pur-
pose wout the helpe of the. Saynt Austyn sayd vnto al-
myghty god. **I**ubes dñe: & iube quod vis. Lorde
de graūte me to fulfyll thy cōmaūdement/ & cōmaūde me
what thou wylte/ as who sayth þ wyll of god can not be
kepte without his helpe/ he made vs & endued vs with
reason & frewyll bycause we sholde gyue hede & kepe his
cōmaūdementes. He may requyre of vs by a more Iuste
tytle any thyng þ we can do/ than any mortall lorde may
of his seruautes/ notwithstanding he þ hath domynyon
& rule in this worlde wyll straptely cōmaūde his seruaū-
tes to fulfyll his mynde. For they let the penytent synner
make his prayer to god sayenge. **D**oce me facere
volūtatē tuā: qz de⁹ me⁹ es tu. Lorde teche me
to accomplishe thy wyll/ for þ arte my god. **H**ytherto
is treated of þ synners fall/ also of his rysynge agayne/ &
in what maner his returnyng was. **T**hyrd we haue spo-
ken of his petycyon made to þ fader. Now in þ. iiii. place

We shall speke of the rewarde whiche in cōclusyon he shall receyue of his fader. What els shall a meke & mercyful fader do to his sone returnyng to him wth so grete penaunce & full purpose to amende/ but shortly brynge hym in to his hous. So y^e fader of this prodygall chylde vsed hymselfe to his sone/ cōmaūded also his seruaūtes to cloth hym newe & p^{re}payze a grete feest. Shall not our heuenly fader do in lyke maner to a synner returnyng to hym: yes wthout doubte/ & moche moze/ for he shall brynge his childe not in to an hous of a lytel circuyte/ but ī to his moost large kyng dome/ in to y^e best & moost plenteuous cōūtre. Who soeuer is ones entred in to it may neuer after erre/ or do amysse for y^e whiche thyng y^e kyngdome of god is here called (terra recta) a londe wthout erre. In an other place it is named (terra biuētū) y^e londe of euerlastyng lyf. Many tymes it is also called (regio uiuorū) y^e regyon of them y^e shall lyue euerlastyngly. Many faders there be/ vnto whome yf they^e children returned y^e wolde cast them in to strait pry sons there to be sore punished for they^e myslyuyng. But our heuēly fader whose spyryte is moche moze meke/ as it is remēbred by our sauyour in a gospel spekyng to his dyscyples whan they desyred punishment on y^e samarytanes/ he sayd to them. **Nescitis cuius spūs estis** wote ye not of what spyryte ye be. Als who sayth of a benygne & gentyl/ not prone to do vengeaunce/ but alway redy to mercy/ the fader of heuen is of a meke spyryte. It is wyrtē in y^e boke of sapyence. **O q̄ bonus et q̄ suauis est dñe spūs tuus in oībus.** Lord how good & gentyl is this spiryte in all thy werkis. This gentyl spyryte of our heuenly fader shall brynge vs in to the lond wthout errour/ in to the regyon of eternall lyfe. For he onely

is worthy to be named a fader. **A** quo ois paternitas que in celo & que in terra est nominatur. Of whome euery faderhode bothe in heuen & erth hath his begynnynge & name. In so moche therfore as he aboue all other hath the name of a fader/therfore his delyghte shall be y more meke & gentyll vnto vs/so y the penytent may saye as foloweth in the nexte verse. **S**pūs iuus bonus deducet me in terrā rectā: propter nomen tuū dñe. Lorde thy good spyryte shall brynge & lede me in to the londe of eternall pleasure/ not by myn owne deseruyng/ but for thyn onely name. More cuer no doubte of this prodycall chylde was incruaylously confortd & reuyued by the swete consolatory wordes of his fader where befoze he was in maner deed & perysched/as is shewed in the gospels. **F**ilius meus mortuus fuerat & reuixit. My chylde was deed & now is reuyued. How is he reuyued/truly by the equityte of his fader. Equitas is called the thyng that phylosophers named epicheia whiche is properly the mynde of y lawe. A Iuge ought rather to folowe the mynde of y lawe than the extrenyte of the wordes wyten in it. Elles as Cicero sayd **S**ūma ius summa iniuria erit. The lawe is bled extremely after the wordes as they be wyten shall be many tymes grete wronge. Example. Perauenture there is certayne constytucyons made in a Cyte by this maner. If after a certayne houre in y nyght ony persone ascende and come ouer the walles of the Cyte he shall suffer deth. It fortuneth after enemyes to come and laye syege to that Cyte/thynkyng for to gete it the nyght folowynge/ whiche thyng is vnknewen to all the cytes

zyns excepte one / that by chaunce was that nyght shette
out of the gates. This man knowynge the counsyle of
those enemyes / shortly clymeth ouer the walles of þe cyte
gyueth warnynge to all other cytezyns / & so by hym the
cyte is saued. Now accorðynge to the wordes of the lawe
he sholde suffre deth / notwithstandinge þe mynde of hys
whiche made þe lawe was ferre contrary. Thus after Ju
styce myten he sholde dye / but accorðynge to equitye he
were worthy to haue a grete rewarde. Euen so it is wry
ten amonge þe lawes & ordynaunces of god. **H**ia que
peccauerit: ipsa morietur. That soule that is synfull
shall dye eternally. If this sayd constytucion & lawe shol
de be obserued accorðynge as the wordes do soude / fewe
or none sholde be saued / syth no creature was euer borne
wout synne / fewe excepte. But þe mynde of this sayd lawe
& instytucion is to be take hede of more than þe letter as it
lyeth / whiche mynde & entent we may gader of other pla
ces in scripture. Almyghty god sayth by his pphete Eze
chuell. **N**olo mortē peccatoris: sed vt conuertat
et uiuat. I wyl not the eternal deth of a synner / but þe
he be couerted from his wycked dysposycyon / & by his so
doynge come to euerlastyng lyfe. As almyghty god wyl
thus / this is his mynde / þe a synner beyng in deedly synne
is worthy to dye eternally / but agayne yf he forsake synne
& by penaunce turne to that blyssed lord / he shall be saued
This is the equitye of this sayd lawe / wherof þe penytent
ought to take grete comforte & saye þe foloweth. **U**iuifi
cabis me in equitate tua. Lorde thou shalt comforte
me by the equitye of thy lawe. For where as I by synne
am deed spryтуally I shal remembre it and call for mer
cy. **viij. psal.** **et. iij.**

cy/ & so be reuyued. The felicity & pleasure of the heuently
cyte is meruaylously grete/ for who soeuer is ones entered
in to it & made parte taker of that grete feelt that neuer af
ter fele ony mysery/ neyther of body nor soule. First y bo
dy shall neuer after be mortall. Also where it was orygy
nally brought forth in corrupcyon/ than it shall ryse in cor
rupcyon without possybylyte of deth. Our bodyes be na
turally feble & weyke/ but than they shall ryse w strength
inenarrable. Ferther as touchynge y dyfformyte of y bod
dy/ than it shall be all in glozy shynynge bryght as y sonne
where also it is gyuen vnto sensualityte/ than it shall be all
spirituall & y appetyte cōtynually obedyent vnto reason.
No slouth or sluggysshenes shall than be in it/ but al agy
lyte & quyknes. No grossenes/ but it may perce thugh
ony stone/ be it neuer so thicke/ no spotte/ no blemyshe
but all shynynge in glozy. The body shall than haue no
mynde of ony corruptyble thyng/ for euer after it shall be
immortall & impassyble/ it shall be at y tyme so spryztual
that no rebellyon may be bytwene body & soule/ none en
uy/ ne desyre to be exalted/ no couetyse of ryches shall thā
greue y body/ but euery man gladde of other without all
these sayd trāsytozy thynges. Pleasure shall there be plen
teuous/ for all shall be sacyate cōtynually with the ryuer
of all pleasure. The prophete sayth. **S**aciabor quū
apparuerit gloria tua. Blyssed lorde I shall be ful
fylled and content whan thy Joye shall appere/ that is to
saye at suche tyme as it shall be thy pleasure to call me vn
to thy kyngdome. More ouer in that celestyall regyon is
rest alwaye without trouble. There shall euery man and
woman be content to the vttermoost without ony mur
mure. But contrary wyse/ in the regyon and countre of

this worlde can not be but trouble and y^rke somnes. For
whyther we conferme our selfe vnto the worlde or forsa
ke it so moche as we may / yet shall we suffre grete labou
res & afflyccyon of the soule. I proue it by this questyon
Dooſt not thou that arte desyrous to haue worldly pleas
sures come vnto them by thousandes and in maner innu
merable laborous meanes. Also whan thou haste optay
ned thy wyl doost thou not fynde as many dyuers wayes
to kepe them. And last no man can tell how moche it gre
ueth the to remembre how thou shalt leue all these plea
sures. Eyrther to be takē away by force or any other chaū
ce. Suche as gyue themselves to worldly voluptyes may
well saye. **Lassati sumus in via iniquitatis**
via Difficilis. We be made wery in the laborous
waye of iniquyte to gete worldly goodes / & we haue wal
ked harde wayes / that is to saye takē grete paynes vpon
vs to haue them cōtynually in possession. For this cause
euery penytent after this lyfe shall haue the thyrd cōmo
dyte whiche is this / he shall be vtterly delyuered from
these grete trybulacions & come vnto euerlastyng tran
quyllite & rest. In so moche he ought to put his trust one
ly in god sayenge & foloweth. **Duces de tribula**
tione animam meam. Lorde thou shalt brynge
my soule out of all trybulacyon. It is also shewed in the
gospell how some had enuy that this prodygall chylde
was so louyngly and mercyfully entreated of his fader
For his eldest broder the whiche was at al tymes perma
nent and abydyng in his faders housholde toke it gre
uously / also by the meanes of ether seruauntes had en
uy at it. By this we may perceyue two kyndes of aduer

sayes. One is of suche as thynke themselves to haue deserued moze than other/as they the whiche be occupied incessantly in doyng good werkes and operacions without intermyssyon of ony deedly synne/and by that presume of theyr deservynge. The other is of those that wyl entyse a man to haue enuy. And they ben deuylls the whiche many tymes brynge in to the myndes of good folkes suche bayne prayses for theyr deservynge. This thyng we rede done in an other parable/where is shewed how they that were hyred aboute none of the daye to werke in the vyneyarde receyued as moche for theyr labour & trauaile as they the whiche had wrought all the hole daye/wherefore some had enuy & grudged agaynst theyr household fader at the payment of theyr wages/but he anon swaged theyr enuy with his answer sayenge.

Non licet michi quod volo facere. May not I do what I wyl. Lyke maner the elder broder of this prodygall chylde sayd. **E**cce tot annis seruius tibi et nunq̃ mandatum tuum preterui: et nunq̃ dedisti michi hedū vt cū amicis meis epularer: sed postq̃ hic filius tuus qui deuorauit substantiam suam cum meretricibus venit: occidisti illi vitulum saginatum. Fader I haue done the seruyce all the dayes of my lyfe hitherto/& at all tymes kepte thy comaundement/yet thou neuer gaue vnto me so moche good as a kydder for to make mery amonge my frendes. But at þis comynge agayne of this prodygall chylde whiche hath spent his substaunce with comyn women folowynge the sensuall appetyte

of his body / thou hast kyled a fatte calfe & made good che
re for his returnyng. Now ye perceyue with how grete
indygnacyon this elder broder toke the forgyuencs & pye
te exhybyte to his yonger broder by his good fader. But
this gentyll fader seynge the dysdeynynge mynde of his
eldest sone / came vnto hym with swete and softe wordes
sayenge. **E**li tu semp mecū es & oīa mea tua
sunt: epulari autes te gaudere oportebat: qz
frater hic tuus mortuus erat et reuixit: pe-
rierat & inuentus est. Sone thou haste ben with
me continually / & all that I haue is thyn / be not wrothe
for where as thy broder was in maner deed / now is he
reuyued / he was lost and now is foude agayne. For this
cause I coude do no lesse but make mery and be Joyous
On this maner our heuenly fader shall answere our enes
myes for the loue of his penytent chylde / with colde and
softe wordes / wherfore it foloweth. **E**t in mīa tua
disperdes inimicos meos. Blyssed lorde ꝑ̄ shalte
with mercy mytygate the enuy of myn enemyes / so that
they shall haue no power ayenst me. This fyrst kynde of
enemyes shall perysshe and come to nought by procelle.
But the other whiche as we sayd is the enuyous kynde
of deuylls that dayly & hourelly be aboute to put in to ꝑ̄
myndes of good folkes this calumnyous vyce of enuy &
malyce shall vtterly be destroyed. Without doubte these
mortall enemyes at all tymes laye wayte with as many
subtyl craftes as they can to catche good people in to theyr
daūgers / they coueyte no thyng more than to haue soules
in captuyte / & so brynge them in to eternall dampna
cyon. They euer bere / scourge / & crucyfyue soules in this
lyfe / and theyr desyre is to contynue without ende / whan

also they perceyue a penytent synner forsake his synfull
lyfe & myghtely ascende vnto þe trone of vertue with cō-
tynuaūce in the same in spyte of them/ than many tymes
they stere suche as wolde be good vnto the syne of enuy
lyke as the seruaūt entysed þe elder broder whan he sayd

Pater tuus venit & occidit pater tuus vi-
tulū saginatū q̄ saluū illū recepit. Thy broder
is comen home/ & for Joye that he is returned saue & sou-
de thy fader hath slayne a fatte calfe. With the whiche
wordes anone this elder broder was moued to indygna-
cyon & for anger wolde not come in to the hous. But af-
ter this lyfe the penytent shall be endued with this other
grete cōmodityte/ þe is to saye/ he shall neuer after be trou-
bled with these sayd enemyes/ for they shall be cast downe
in to the depe dungeon of hell for euermore. **E**t per-
des oēs qui tribulāt aīam meā. Blyssed lord & þe
shalte vtterly confoūde myn enemyes whiche now put
my soule to grete trybulacion. Our gentyll lord & fader
shal gyue with a good wyl all these sayd cōmoditytes vn-
to the penytent synner whiche hath made hymselfe gods
des seruaūt/ the seruytude of the deuyl vtterly abiecte &
cast awaye. This moost wyse craftes mayster almyghty
god can not but make recognycyon of his owne handy
werkz/ namely whan the disforme & blottynge is clene
done awaye/ that is to saye whan our synnes wherwith
the deuylles made blacke our soules in the syght of god/
be clene expelled by sorowe & penaunce/ he can not se pe-
nytent soules to perysshe/ for why they be his lykenes.
God create man of nought & made hym lyke his ymage/
therfore man is a peculer thyng onely impropred to god
for two causes. fyrst for by his power he was create of

nought. **S**econde bycause he was lyke to his owne yma-
ge. But besyde these our lord may clayme man for his
owne by a Juster tytle in so moche he bought hym with
so grete a pryce/that is to saye/with the p̄cious blode
of his onely begoten sone. For this he may call hym his
owne of ryght. Let the penytent synner come to this blyf-
sed lord & saye. O my lord god beholde thy creature that
thou haste made to thyn ymage / whiche also þ̄ redemed
with þ̄ p̄cious blode of thy sone/make recognycyon of
thyn owne symplytude. Helpe to put away all that is not
of the. I beseeche the be to me as ryght wyse as thou haste
ben to other/socour me that am about to rylse fro synne &
come vnto the. Brynge thyn owne out of the myserable
seruytude of deuylls wherin it hath be put downe a lon-
ge season. Not bycause I am thy sone/for of a trouth I
am vnworthy so to be called. But **Q**uoniam ego seruus
tuus sum. bycause I am thy seruaunt. ¶ Thus is
the fall of the synner in to mysery made open and shewed
Also his rysynge agayne/what his petycyon shall be vnto
the heuenly fader. And last/how many grete cōmody-
tees he shall optayne/whiche our blyssed lord fader of
mercy graunt vnto vs all. Amen.

There endeth the exposcycyon of the. vii. psalmes. En-
prynted at London in the Fleetstrete at the sygne of the
sonne/by Wynkyn de Worde pryncer vnto the moost ex-
cellent pryncesse my lady the kynges graūdame. In the
yere of our lord god. M. CCCC. and. ix. the. xij. daye
of the moneth of Iun.



